

THE
L I F E
O F
POPE CLEMENT XIV.
(GANGANELLI)

Translated from the FRENCH
O F
L. a
MONSIEUR CARACCIOLI.

In the time of Wrath he became a Reconciliation.
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POPE CLEMENT XIV



Translated from the French

MONSIEUR CARACCIOLI

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The AUTHOR'S

P R E F A C E.

THE following life is not that of a Pope, who had no other celebrity, than the pre-eminence of his rank and virtues; but the life of one, who, by the singular and memorable events of his reign, is connected with all Empires and Ages to come—It is the History of GAN-
GANELLI.

If the manner, in which I present it to the public, hath nothing in it of that agitation and ferment, which the Revolutions, that happened in his Pontificate, raised in the minds of men, it is because an Historian ought to be a man of no party.

I have forgotten the present age, while I place before the eyes of my Readers the reign of CLEMENT XIV. and the shocks with which it was agitated; and have transported myself into those distant ages, when GANGANELLI, without any regard to passions, different interests or prejudice, will be judged such, as he really was in himself—Things cannot be seen in a bet-

ten light, than that in which posterity will view them.

If this History meet with none to contradict or oppose it, but such as think they ought never to be mentioned, but to their praise; or such, as are never pleased, but when their Adversaries are bespattered and defamed, I shall content myself with pitying them, and believe that I have written like a prudent and discreet historian—History is equally a stranger to satire and flattery.

I composed this work with the most perfect disinterestedness of mind, from the accounts given by persons on whom I could depend, and who had no interest to serve in deceiving me: nor have I advanced a single fact, of any consequence, without consulting thereon irreproachable eye-witnesses.

Besides the advantage of a personal acquaintance with CLEMENT XIV. while a Cardinal, and of being informed, when at *Rome* and *Rimini*, of the actions of his infancy, his education, and a part of his life; I received from *Italy* the anecdotes I wished for relating to his Pontificate, through

PREFACE.

through the channel of persons the best informed, and of the greatest veracity.

I carried my attention still further: for I read the work over to some Religious of his Order, and to some Prelates, who were particularly acquainted with him; and, by their advice, have made both additions and retrenchments, as I desired only to be the Echo of truth.

The result of all this is, that GANGANELLI must unite in his favour the suffrages of all men, except a few Fanatics, who were never designed either for writing or reading history.

After a long succession of Pontiffs, jealous in general of their privileges, I see GANGANELLI divest himself of every prejudice in order to draw the Potentates nearer the Pontifical throne; and I see him, at the same time, give the whole Universe an example of the most perfect disinterestedness, and the most profound humility.

If I am in a haste to publish this work, it is because an event of above six months date ceases to be interesting amongst us; and because the true moment to read the life of CLEMENT XIV. is precisely that,
in

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in which the *Conclave* hath just done justice to their own discernment, by raising to St. PETER's Chair one of his creatures (Cardinal BRASCHI) whose virtues are universally extolled.

By giving this life to the public I cancel a debt, which I owed to the IMMORTAL GANGANELLI: it is an homage due from me to his memory, as having been encouraged by him to publish the *Historical Elogium* of BENEDICT XIV. and having received marks of his affection on occasion of my *Characters of Friendship*, and my *Treatise on Self-conversation*, which he vouchsafed to read twice over.

I will not take up the attention of the public in what concerns myself, by affecting an elaborate style. An Historian ought to disappear, to present only his subject to his readers; and truth stands in need only of its own genuine colours to please and interest them.

If the authorities, on which this work is grounded, should not appear sufficient to convince the reader of the truth of the relation, let us tear all history to pieces, and believe no facts whatsoever.

THE
L I F E
OF
POPE CLEMENT XIV.

THE man who should have said in the year 1705, that JOHN-VINCENT-ANTHONY GANGANELLI, the son of a Physician, just then born in the little burgh of *St. Arcangelo*, near *Rimini*, would become SOVEREIGN PONTIFF in the most critical and tempestuous times—that all the Catholic Powers would applaud his Exaltation—that, become a *Friar* of the Order of St. FRANCIS, he would utterly abolish that of St. IGNATIUS, which, in power and credit, far excelled all the other Orders—the man, who should have said so at that time, would have passed for one, whose head was full of the strangest Chimeras!—But when Providence hath determined an event, the circumstances of the times—the revolutions that happen—the

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very obstacles that oppose it—are so ranged and ordered, as to accomplish its designs.

It was written in the eternal decrees, that, in the course of the eighteenth century, another SIXTUS-QUINTUS should fill the chair of St. PETER—that more intrepid, and perhaps as great a Politician as the former, he should astonish the universe, by the execution of what was looked upon, as next to impossible.

GANGANELLI, from his earliest infancy, soaring above his age and family, discovered a soul formed for great things. He was seen to spring forward, by the sharpness of his wit, far beyond the narrow sphere, in which a country, devoid of every resource, kept him confined. His play-fellows appeared too vulgar to afford him any amusement: and though always cheerful, and always in action, he rather chose to be alone, than to associate with them. “We fear, said his parents, that he will either be singular or conceited—He is quite indifferent to whatever pleases other children—But we have this comfort, that he never is without a book in his hand.”

Had he been born in some preceding centuries, his birth, as historians would have related it, had not failed of being ushered in by some comet, or other meteor: but no other light was

was then seen, but himself—The true sign, by which great men are known!

He went through his first studies at *Rimini*; and those who were entrusted with his education, had frequent opportunities of admiring him. They saw in him a disciple, who promised one day to become a great master; and they were pleased with giving him lessons, as with an employment, which hereafter would do them honour. A Parish-priest, who was very fond of him, used to say, that “he never allowed him time to put any questions to him, so ready was he to ask them himself.” The latin tongue soon became his delight, and he early began to speak in that language to every one, who would answer him in the same.

At twelve years of age he addressed a compliment of his own composition to the Bishop of *Rimini*. The Prelate was extremely pleased with it, and ceased not repeating, several times over, these words: “Oh! Here is a child, who will one day be of great service to religion.”—If there be few great men, of whom the like passages are not related, it is because sublime souls do not shew themselves to the world like the rest of mankind.

Too intense an application to study had nearly hurried to the grave the youth, who

gave such brilliant hopes: and nothing but a topical application in due time saved his life. "My greatest concern, said he when he came to himself, was to die without seeing *Rome*."—Little did he then foresee, that he was one day to be master of that city, and receive therein the homages of all Christendom.

He once chanced to meet with a *Conventual Friar*, one of those, who in *France* are called *Cordeliers*. The conversation of this person, which was equally instructive and edifying, made a strong impression on his mind: and perhaps it was this interview that determined him to embrace the Rule of *St. Francis*.—The slightest circumstance often determines our vocation.

He thought of nothing afterwards, but of quitting the place of his birth, as soon as Providence should supply him with the means of doing so. One would have said, that he even then experienced those tortures of genius, which agitate great men, till they are placed in their own centre. "What hath a soul like mine (might he have said to himself) to do with the village of *Arcangelo*? The soil is too ingrate to warm and expand my understanding."

Nevertheless it was there he found a Protector in the person of a rich and sensible Gentleman,

tleman, who conceived the greatest friendship for him. Besides offering him the use of his Library, he often procured him an opportunity of becoming acquainted with good company.—“Studies, according to Cardinal *Pa-*
“*leotti*, stand in need of being civilized by the
“conversation of amiable and polite men.”

GANGANELLI was warmly pressed to embrace the secular ecclesiastic state of life, and to renounce his project of taking to religion; when he cheerfully answered thus: “If it be
“Piety which makes you speak, you must
“own, that it shines forth in an eminent
“manner among the disciples of *St. Francis*:
“or if it be Ambition that prompts you,
“where can it be gratified better, than in an
“Order, which made the fortunes of a *SIXTUS-*
“*QUARTUS* and a *SIXTUS-QUINTUS*?”

His friends and relations having exhausted their tears and representations in vain, he set out for *Urbino*, to enter on his Noviciate. He was then eighteen years old; and had sense and knowledge enough to guard him against taking any rash and inconsiderate step.

His first setting out in the cloister gained him every heart. He appeared there with that holy liberty, which characterizes the children of God, and carried with him thither that air of candour and cheerfulness, which

denotes a cloudless and undisguised soul.—
Then it was he took the name of *Francis*,
Lawrence.

Ever a friend to his duties—ever an enemy
to all trifling devotion—he served God, as a
Father who is beloved, and not as a Master,
who is dreaded.

The state of a Novice was no more restraint
to him, than that of a Professed Religious.”
“I am never more at liberty (often used he to
say) than when I have some duties to fulfil,
because I take a pleasure in doing every
thing I ought to do.”

He accustomed himself betimes never to an-
swer but with propriety and precision. “His
repartees are smart (would his superiors
sometimes say): but then they are so sen-
sible, that it is impossible to take offence at
them.”

He was successively sent to *Pesaro*, *Recanati*,
Fano and to *Rome* itself, to study Philosophy
and Theology: and he applied himself to those
two sciences with that difference, which every
one ought to make between what elevates the
soul, and what only amuses the understanding.
When, of a Scholar, he became a Master, he
taught *Scotism*, or the opinions of *Scotus*, such
as they are: but he joined thereto reflec-
tions, which either combated those opinions, or
pointed

pointed out their singularity. His disciples admired him, as much as they loved him—He inspired them with sublime ideas, by disengaging them from whatever is called *Monkery*.

He was never heard to complain; he was never known to cabal.—Equally a stranger to the intrigues of the cloister, and to worldly concerns, his only pleasure was to confine himself within the bounds of his duties and his obligations. His Humility ever secured him against ambition: he took no interest in the promotions made in his Order at the time of elections: “The change of superiors, said he, is of small concern to me, as the Rule “is never to change.”—The Rule was the compass he always steered by, and it was the only way to relish solitude, and to be sensible of the happiness thereof.

Moreover, to take no part in the different factions, which, but too often, disturb Religious Communities, nothing more is required, than to be fond of study: and it is well known, that the love of science hath always been kept up among the *Friar-Minors*. Whether we consider them as *Conventuals*, or as *Observatins*, (that is as enjoying possessions, or as having none) they have been constantly seen from the time of St. *Bonaventure*

to this day, opening to themselves a luminous tract in the career of sciences.

The Roman Purple, the Sovereign Pontificate itself, with which they have been often decorated, depose in favour of their talents. According to the *Dictionnaire Encyclopedique*, whose testimony here cannot be suspected; "The *Cordeliers* have had at all times, very great men among them; and, at this day, they distinguish themselves, more than ever, by virtue and learning."

GANGANELLI could not fail to increase the number. His vast and easy genius grasped every subject, and they were only play to him. *Ascoli*, *Bologna*, and *Milan* recall to remembrance, with joy, the time, when he taught Philosophy and Theology within their walls, as an æra, which illustrated and enlightened them.

If he then furnished his mind with knowledge of the most exquisite and sublime kinds, he also communicated his spirit to a multitude of pupils, who still perpetuate and cherish his memory.

Staying any longer at a distance from the Capital was not judged adequate to his merits. His superiors therefore hastened to call him back to *Rome*, to settle in the convent of the *Apostles*, and to teach Theology in the College of

of St. *Bonaventure*, founded by SIXTUS-QUINTUS.—He was then thirty-five years of age.

He filled this post, not like a personage merely decorated with the honours of Doctorship, but like a man of learning, whose lessons threw the brightest light on the most obscure subjects.

I would here speak of the *Theses*, at which he presided with great applause, had not the age an aversion to whatever is any way relative to the scholastic method. A concise and nervous style, a Ciceronian Latinity, a Theology as pure, as the source it springs from, announced to the public his rare talent at forming Doctors. There are found some of these in almost every city of *Italy*, who owe to him their reputation and success. While he reflected on them his own knowledge and genius, he made them men of light, and capable of teaching with the greatest reputation. Though exposed on the brightest theatre of the world, associated by his rank, as well as merit, to the first University, he sought only the shade of the cloister, and desired only to live unknown.

But his talents discovered him in spite of himself: and if he became not *General* of his Order, it was owing to the obstinacy, with which he constantly refused that dignity. He
used

used to say to the *French* Religious of his Order, who in different Chapters were for giving him their votes: "I conjure you not to be for me, but to be ever my friends."* He was apprehensive, no doubt, that the place of *General* would drag him from his books; and as he was extremely assiduous at the choir-duties, he added, "If you put me in office, I shall never appear there again." But as he was universally esteemed and beloved, he gained the suffrages for those whom he thought the most capable of governing: and all implicitly abode by his decision. Father *Columbini* was indebted to him for the honour of being chosen *General*, and he gloried in publishing it.

When he found himself spent with labour, some familiar chat—some book of amusement,—or some solitary walk—restored to him the elasticity he stood in need of. From time to time he would go, and converse with himself in the garden of the *Capuchins*; and there it was (if any credit may be allowed to a popular tradition, or we may be permitted to give into the marvellous) that a certain brother *George of Virterbo*, dead some time since in the odour of sanctity, casting himself at his

* Non sitis pro me, sed sitis mihi.

feet, to beg his blessing, said to him, "It is in
"consideration of what you are one day to be,
"that I humbly beg your blessing. For you
"will be Pope, and after reigning as long as
"SIXTUS-QUINTUS, you will die a violent
"death, and will not open the Holy Gate."

This may be fact; but it is still more certain that writers at all times have taken a pleasure in filling the lives of great men with some singular passage or other, as if their merit were not a sufficient title to gain them esteem both with their Cotemporaries, and with Posterity.

Although GANGANELLI did whatever he could to set up a barrier between the public and himself, his Cell was the rendezvous of the Learned—of Princes—of Cardinals:—for it must be said to the honour of the *Romans*, that they seek out merit, wherever it is to be found: and that the *Grandeurs*, as well as the *Eminences* themselves, make no difficulty of stooping, to honour science and virtue.

There is not a Religious man in *Rome* of any note, who doth not receive, from time to time, a kind and affectionate visit from some Cardinal or other; and it is to this mark of distinction, that the noble emulation, which animates the different Communities in *Italy*,
is

is owing. *Benedict XIV.* once said to the Cardinal *de Rochefoucault* : “ The reason why
 “ the Religious Orders have degenerated so
 “ much in most kingdoms is, that they are
 “ undervalued, instead of being made the best
 “ use of : but if people could be brought to
 “ decorate with the honours of the Epif-
 “ copacy, such as distinguish themselves by
 “ learning and piety, they would find in cloi-
 “ sters men full of talents and virtue.”

It was in the reign of that immortal Pope that *GANGANELLI* was made a *Consultor* of the *Holy-Office*, a place of importance at *Rome*, which requires a great extent of knowledge, when it is filled with distinction ; and which still bestowed a brighter lustre on the person, who owed that place to the choice of the great *LAMBERTINI*.

It is generally known that the *Congregation* of the *Holy-Office* (composed of twelve Cardinals, several Prelates, and some Theologians of the Religious Orders, who take the title of *Consultors*) judges of matters of *Inquisition* and *Heresy*, although the *Inquisition* at *Rome* hath long been a tribunal almost without vigour. The Popes, not to depart from the moderation of the Gospel, connive at faults, which often arise only from inconsiderateness and prejudice, but which were formerly punished with

with death both in *Spain* and *Portugal*. And one may with truth affirm, that the Capital of the Christian world is the city above all others, where a person is least molested on account of religion—There he breathes that mildness and peace, of which the supreme Legislator set the example—There the way of persuasion is the only one known.

The confidence every one had in the superior lights of Ganganelli, obliged him to apply himself to studies, which had no connexion with his employments. He had thoroughly to examine the questions treated of in the different Congregations, those of the *Council of Trent*, of the *Index*, of *Rites*, of the *Government* of the Church, of the *Examination of Bishops*: “And not to decide at random,” “used he to say, “I am so apprehensive of “committing a mistake, that I spend three “days about what would require one only, “whenever my advice is asked on any business of importance.”—More than once did the morning surprise him with his pen in his hand, when he thought it was only midnight; and especially while busied in the correction of the oriental books.

Any other would have sunk under so laborious a task: but he allowed himself no other

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relaxation from time to time, than the study of the *Canon-law* by way of amusement, a science generally unknown in *France*, known indeed in *Germany*, but thoroughly studied in *Italy* alone; and which is the more necessary, as it includes a multitude of objects relative to Religion and Government. Every one knows that it is the Ecclesiastical Jurisprudence, composed of the Decrees of Councils and Popes, and the Maxims of the Fathers. *Gratian* the Monk, by collecting whatever had a reference to these subjects, made a memorable Compilation, which he published in the year 1155.

Benedict XIV. was very justly surpris'd, that there was no school at *Paris*, where a person might be thoroughly taught the *Canon-law*; and in this his thoughts perfectly agreed with those of the *Chancellor d'Aguesseau*. That learned magistrate one day said to the Superior-General of a respectable Congregation: "We have plenty of Theologians, but we want Canonists: and if you have a mind to gain over the Bishops, who at present behave with coolness and reserve towards you, set up the study of the *Canon-law* among your young folk; they will be wanted, and people will come to consult you."

Benedict XIV. who was more a Canonist than a Theologian, often sent for GAN-

NELLI

NELLI to consult him: "He hath an immense "memory," would he say, "as well as vast "erudition: but what pleases me the most is, "that he is a thousand times more modest, "than one who knows nothing at all: and "his cheerfulness would make one imagine "that he had never lived in retirement."—

This cheerfulness was the way to please LAMBERTINI, whose own disposition was so lively, that in spite of inquietude, business, and even the dignity of Sovereign Pontiff, he never stopped the flow of his *bons mots*: his wit, ever at his command, was ready money for all that approached him.—A fallacy of wit was a relaxation to him after the most serious labour.

As to Father GANGANELLI, one may easily believe, that, giving himself up to such profound studies, he had no taste for the direction of souls. He gives a proof of this in a letter he wrote to some Nuns, who teased him to undertake the care of their consciences. There might possibly be something of vanity in the step they took. More than once have people consulted less their wants, than their self-love, in order to attach to themselves a Director, whose name was famous. People are weak enough to imagine, that the reputation of a man of talents is reflected back on those he directs; and to persuade themselves, that

that by discovering to him their defects, they partake of his virtues.

The refusal of Father GANGANELLI was expressed in these terms: "Ladies, and Reverend Mothers, I have none of the qualifications requisite for being your Director. Always lively—sometimes blunt—often absent—perpetually employed, I shall neither have time nor patience to hear you. Detach therefore yourselves from me, I beseech you; or I will conclude with making a general confession of all my imperfections, which will convince you, that I am not the Guide you stand in need of. The *Cardinal-Vicar* is acquainted with some heavenly souls, who will have the patience to weigh seriously your slightest faults, and it is to him you ought to address yourselves. If you love God alone, you will think your Rule your best Director; and your piety will never be pure, till it be divested of all sensible affections.—A truly religious soul belongs neither to *Cephas*, nor *Apollo*, but to JESUS CHRIST alone."

Sometime after this letter, he wrote to the Bishop of *Perugia*, his friend, and concludes thus: "The Nuns have at length desisted from troubling me, after sending me perhaps twenty letters. They never would have thought of disturbing my repose, had they

“ they known how much I am in love with
 “ my cell, my books, and my labour. If ever
 “ I quit these I shall be unhappy. I have made
 “ a sufficient estimate of the good things of
 “ this world, to know that there is none
 “ greater, than to dwell with God and with
 “ one’s self. You ask me what I am doing? I
 “ think, and consider the thoughts which I
 “ have hatched, as a little family of my own,
 “ which keeps me company. A man is never
 “ alone, but when he withdraws from himself,
 “ to run into company. I like neither noise
 “ nor misanthropy. I would rather laugh
 “ alone than be sad.”—This was translated
 from the original letters, which the Prelate
Cerati put into my hands in the year 1756.

Father GANGANELLI one day going to *Affisum*, to renew in himself the spirit of the Founder of his Order, who was born and died there, met a countryman, whom he made his companion for above an hour. As they were walking together in a very friendly manner, the countryman, after having attended to his discourse, said to him: “ ’Tis a pity
 “ you should be no more than a Lay-brother,”
 (such he took him to be from the meanness of his dress, and his neglected outward appearance) “ for I think, brother, if you had studied, you might have become another SIX-

"TUS-QUINTUS. I *haves* his picture at home;
"and I *thinks* you have all his cunning look."

The idea of SIXTUS-QUINTUS is so deeply impressed on the minds of the *Italians*, that even the country people frequently talk of him; and the very children of the common people would not renounce the chance of the Papacy for all the gold that could be possibly offered them, because they are perpetually put in mind, that SIXTUS-QUINTUS was raised from the dust to the Sovereign Pontificate.

MONSIEUR DE MONTESQUIEU, who was so well acquainted both with laws and men, said on this subject: "That the modern *Romans*
"had still a bud of the genius of their An-
"cestors, and that, by a lucky shake, they
"might still be made great men."

It is surprising that a celebrated Writer, after having declaimed with the greatest vehemence against the folly of wars, and the rage of battles, should ridicule the *modern Romans*, because instead of *helmets* and *swords*, they have *breviaries* and *mitres*; as if there were no other road to glory, but that of arms.—But the greatest wits are often guilty of false reasoning.

I should be glad to know if a SIXTUS-QUINTUS or a CLEMENT XIV. have not rendered themselves as illustrious, as the ravagers
of

of provinces have done: and if their manner of governing their states was not full as good as that of mad CHARLES XII. who neglected and abandoned his own people to plague foreign nations, and to bury himself with them in all the horrors of death and destruction?

True courage consists in a greatness of soul; and that greatness of soul, which belongs to Sovereigns, consists in the art of making their people happy.

It was now time that honours should come and seek out GANGANELLI, or rather lay siege to him; for violence was necessary to make him accept of them. Some just Estimators of true merit, desirous to augment the glory of the sacred College (a body the most fruitful of great men) proposed him to CLEMENT XIII. a Pope full of upright intentions.

“GANGANELLI, said they, is a most humble, learned and laborious Religious man: and it would be doing honour to the Roman Purple to decorate him therewith.”

The SOVEREIGN PONTIFF had no difficulty in determining himself to make this choice. Besides that it was making court to him, to propose worthy subjects, he knew of himself, as well as by the favourable notes of his Predecessor, BENEDICT XIV. the Consultor of the Holy-Office, GANGANELLI.

It was the Pope's Nephew, *Rezzonico*, known by the name of the *Cardinal-Patron*, who sent for him to the Convent of the *Holy Apostles*, and after having asked him, if he kept regularly to his work, and had nothing to reproach himself with; he signified, in a manner fit to intimidate him, that "The Holy Father had been informed of several things concerning him—he declared he had some difficulty in intimating his Holiness's orders to him, for fear of surprising him too much—Nevertheless, that he could not help acquainting him, that it was the Pope's absolute—yes—absolute will and pleasure, that, at that very instant—he should become a Cardinal."

The conclusion of this broken, and interrupted sentence, which *GANGANELLI* did not look for, was to him like the stroke of a mallet, which seemed to knock him down. He often afterwards said, that from the manner in which the Cardinal expressed himself, he at first believed, that some body had indisposed the Holy Father towards him. He fell at the Cardinal's feet, and said, quite amazed: "It is not false humility which makes me declare to you, that I am no way deserving of this honour, but the thorough conviction I have of my own nothingness and imperfections. I dare protest to you, added he, that
this

“ this promotion will do his Holiness no credit;
 “ that it will disturb my peace by the envy it
 “ will raise against me; and that, if the Pope
 “ be pleased to honour our Order with the
 “ Purple, there are above ten subjects in the
 “ very Convent where I stay, who, on every
 “ consideration, merit this singular favour
 “ much more than I do.”

When the Cardinal had answered him, that
 the Holy Father had foreseen his refusal, but
 commanded him, under the penalty of diso-
 bedience, to submit to his will, there was no
 longer a possibility of his standing out; and
 the MOST EMINENT GANGANELLI, confounded
 at his elevation, came back, almost trembling,
 to acquaint his brethren with the news. “ His
 “ HOLINESS, said he, hath nominated me a
 “ Cardinal: but do not you be startled at the
 “ sight of this dignity. I will continue to live
 “ among you, like one of you, ever your ser-
 “ vant, and ever your friend: nor will I ever
 “ suffer you to perceive that I have changed
 “ my condition.”

I had this account from his own mouth,
 when in the year 1760 I paid him a visit in
 the Convent of the *Holy Apostles*, and he re-
 lated to me the history of his promotion, which
 happened on the 24th of September in the year

1759, he becoming then a member of the sacred College.

He kept his word with his brethren, and though he, each year, spent the twenty thousand livres, which the Pope gives the Cardinals, who are Religious, to keep up the title of EMINENCE, he was not the less poor, nor the less modest on that account. He only quitted his Cell to take an apartment in the first Dormitory, because he was often under a necessity of receiving visits from persons of distinction. An English Nobleman, who often visited him, used to say, "I can never get a sight of CARDINAL GANGANELLI; for I can never find any thing in him, but a Religious man full of humility."

Very soon did Visits of Ceremony, Consultations, the Functions of a Cardinal, come and interrupt his beloved solitude. But he was ever such an Oeconomist of his time, that he could find sufficient to apply to his studies. When he had been taken off from them during the day-time, it was his usual saying, that "the night was a good friend he could rely on. She will repair the loss they have made me suffer, by letting me have some part of her hours and her silence to work in at my ease."

It

It is said that a General of a certain Order coming once to visit him, left on the table a note of four thousand Roman Crowns, payable at sight: but that GANGANELLI immediately sent it after him, telling him at the same time, that "He knew no other riches besides poverty; that moreover the acceptance of it would lay him under an obligation of gratitude; and he was resolved to contract no engagements."

It is easily seen, by the manner in which I relate this fact, that I have not sufficient proofs either to ascertain it, or invalidate it. "When a person is disposed to tell only the truth, he knows how to doubt," said the famous *Muratori*.

The different Congregations, which are successively holden at *Rome*, only repeated the Decisions of Cardinal GANGANELLI—He was the very soul and flambeau of them. He spoke in them with equal clearness and erudition, like a man, who had made ample provision of different kinds of knowledge and ideas; and who had principles to go on.

His learning was not confined to *Theology* and the *Canon-law*: the *Belles Lettres*, *Politics*, and *sound Philosophy*, put him on a level with the age he lived in, and the most learned men thereof. Even in his amusements he knew

how to improve his understanding, by sometimes putting questions to artists, at other times by running over books capable of embellishing the mind. I perceived one day on his table the periodical works, which are printed at *Paris*, *Le Mercure de France*, *L'Année Littéraire*, and some publications of the different Provinces: and it was on this occasion he said to me: "These productions, which I am immensely fond of, bring me acquainted with the French Literature, which I find indeed much less flashy than ours, but more concise and solid."

His mind made frequent excursions into foreign countries, to represent to its self the genius, customs and manners of nations. He would talk with an *Englishman*, like one who had lived in *London*; with a *Frenchman*, like a traveller, who had seen *Paris*; with a *Russian*, like a *Curioso*, who had scrupulously examined *Petersburgh* and *Moscow*—The Great Man is a Citizen of the World.

ROME hath ever abounded with great and famous men, whose knowledge extends beyond Empires, and hath no other bounds, than those of the human understanding. It is the centre of *Italy*, where all meet, who desire to form or to perfect themselves. There are studied men, their manners, their customs, and

and their laws. There is distinctly seen the Picture of Courts and Nations, as well as the springs that put them in motion. The concourse of Foreigners, whom either Curiosity or Religion draws thither from all parts, unfold passions and talents, of which the *Romans* know how to make a good advantage. They seem to be taken up with themselves alone, but nothing, of whatever they see or hear, escapes them. Cardinal Ganganelli was, in this respect, more penetrating than any of them: he analysed minds, as chymists do metals, and reduced them to their just value.

But his principal study was always a constant application to his duties: it was enough to know what he ought to do, to know, with certainty, what he would do—And this he had in common with his illustrious colleagues.

The CARDINALS, whatever malice may say of them, live at *Rome* in the most edifying manner. Their houses, magnificent as they are, less resemble *Palaces* than *Mausoleums*; and they stir not out, but to perform their functions. No entertainments, no gaming, no clubs or societies are known there, unless it be a simple *Conversation* in the evening, where the discourse is equally instructive and moderate. Nevertheless it was a saying of Cardinal Bellarmin, that “the Cardinals were
“ not

“not *Holy*, because they were all desirous of
“being *Most Holy**.

Neither retirement nor labour could impair the cheerfulness of GANANELLI'S temper. He lopped off chagrin, as a skilful Gardener removes those branches, which either spoil the beauty of the tree, or stop its growth. “Every man, used he to say, hath some riches, which are his sole property; and mine is cheerfulness, the only inheritance my Parents left me, and which I prefer to all the treasures of the world.”

One would not believe, that the *Cardinals* who hold so elevated a rank at *Rome*, and who there enjoy the greatest prerogatives, distinguish themselves less by their pomp, than their affability. They remove all restraint from those who address them, and notwithstanding the *Etiquette* attached to their grandeur, they are popular, and every one approaches them, without being dazzled with their dignity. They are strangers to those acts of imperious politeness, which people in office employ with art, so as to lose nothing of their pride, and at the same time keep up the reputation of being civil.

* Non sono santi, perche vogliono essere santissimi.
That is, they all desire to be Pope.

“What

"What comforts me, said Cardinal GAN-
 GANELLI, when I see myself in the class of
Eminences is, that they may double and tri-
 ple the honours of the *Cardinalate*, with
 which I am invested, and I should neverthe-
 less be the very humble servant of the lowest
 among the miserable. Can my soul have
 been changed, because I am now called
Eminence? It seems to me, that I am the
 same individual being, that was born at St.
Arcangelo, and that that being hath received
 no additional amplitude since my promo-
 tion." It was thus he spoke to Father Bar-
 beri, then *Guardian* of the *Holy Apostles*, now
 Bishop of *Bitetto*, in the Kingdom of *Naples*.

He was remarkably fond of all strangers,
 but more particularly of the *French*. "Even
 their very levity, said he, pleases and amuses
 me. They have something seducing in their
 manner and air." He remembered with
 pleasure, and often related, that while he was
 a private Religious at *Bologna*, he met in the
 Cloister an agreeable *Petit-Maitre* fresh arrived
 from *Lyons*, who said to him: "It is real-
 ly, Father, for want of something else to
 do, that I am walking here; for I cannot
 abide *Monks*." "Perhaps, Sir, said Father
 GANGANELLI, you may like them better in
 the Refectory; and if so, I intreat you to
 come

"come with me, and take a little refreshment."

He accepted of the offer; they entered into conversation; and the young man was so well pleased with the wit and behaviour of the *Friar*, who had so kindly entertained him, that he stayed two months at *Bologna*, on purpose to have the pleasure of often seeing him; and, by his persuasion, returned to his relations, from whom he had fled, and by whom he was tenderly beloved. Father GANGANELLI advanced him a sum of money to carry him on his journey, and rendered him every service, a good friend could do him.

It was to no purpose that he was seen to raise himself by the strength of his genius, and attract universal homage by his rare qualifications; no one durst promise himself, that he would ever become POPE, both because the times were unfavourable to the Religious Orders in general; and because SIXTUS-QUINTUS seemed to have taken away the resource of humility, by having made a mockery thereof in order to obtain the PAPACY.

The liberty moreover, with which Cardinal GANGANELLI explained himself relative to certain steps taken by the Court of *Rome*, and the necessity there was of yielding to the pleasure of the Potentates, did not seem likely to gain him the good will of the Cardinals. They
knew

knew that, in most of the Congregations, holden in the Pope's presence, on the subject of the *Dutchy of Parma*, and the affair of the *Jesuits*, he had given advice so contrary to the sentiments of the Pontiff and his Secretary of State, that a resolution had been taken to consult him no more. "Nothing, says he, is communicated to me, and yet I know all. But they may go on as they please: for unless they have a mind to see the Court of *Rome* fall from its grandeur, it is absolutely necessary to make up matters with the Sovereign Princes. Their arms are longer than their frontiers, and their power higher than the *Alps* and *Pyrenean* mountains." These were the very words he spoke to Cardinal *Cavalchini*.

The intentions of CLEMENT XIII. were no other than good, and his memory will be ever held in esteem by those who can respect piety—But he would have made a different figure, if Cardinal *Archinto* his Minister, whom he entirely trusted in, and who was worthy of the trust reposed in him, had lived longer. After this Cardinal's death, which happened too suddenly at Cardinal *Ferroni's*, to the Pope's misfortune, and that of *Rome*, Cardinal *Torregiani*, a man of sense, but, as things were then circumstanced, too declared a friend of the

the Society, became Minister of State. Then was seen an extraordinary change in the manner of thinking, and of acting—The Sovereign Princes were affronted, instead of being appeased: and, as if it had been designed to exasperate them still farther with respect to the *Jesuits*, there was published, with an appearance of haughtiness, the Bull *Apostolicum*, which confirmed to them all their privileges—justified them in every point—and made the most fulsome Eulogy of their zeal, services and talents—It is sometimes a part of sound policy to appear enemies to those you want to serve.

Perhaps the *Company of Jesus* might still have subsisted, but for those Letters-patent, as ill concerted, as they were offensive in the eyes of the Sovereign Princes; and which, as CLEMENT XIV. expresses it, “were rather extorted than granted*.”

It is inconceivable that the *Jesuits* did not foresee the consequences of so hasty and thoughtless a production; and which had all the appearance of a work written by a man in a passion†.

PORTUGAL redoubled its complaints, and the affair of *Parma* gave the finishing stroke

* Extortis potius quam impetratis. *Brief.*

† Opus ab irato.

to these misfortunes. And therefore, to be revenged on a Pope, who, in the *eighteenth Century*, dared to revive ancient pretensions respecting the temporalities of sovereign Princes, and to consider the *Duke of Parma* as only a simple vassal; the King of *France* seizes on *Avignon*, and the King of *Naples* on *Benevento*.

AVIGNON, as well as the Territory about it, is known by the name of the *Comtat-Venaissin*, and had been sold to CLEMENT VI. in the year 1348, by *Joan Queen of Sicily* and Countess of *Provence*, with the consent of *Lewis of Tarento* her husband, for the sum of fourscore thousand Florins, which were paid to the Queen, on condition that the Pope should assist the said Queen in the recovery of her Dominions, in which she was actually re-established. This sale however is disputed, and it is affirmed that the sum agreed on was never paid; but that the arrears of some pensions due to the Holy See for the Kingdoms of *Sicily* and *Naples*, had been thereby compensated.

However this may be, the Popes have all along enjoyed the *Comtat*, and even resided there for seventy years, which the *Italians* call the *Babylonish Captivity*.

But

But this did not hinder LEWIS XIV. from seizing on it; and LEWIS XV. made himself master of it, as of a Country within the bounds of his Kingdom, and to which he claimed a right.

As to BENEVENTO, HENRY III. called the *Black*, gave that Dutchy in the year 1053 to Pope LEO IX. his kinsman, whom he had raised to the Pontificate, and it hath ever since been in the possession of the Sovereign Pontiffs, though this possession hath often been disputed them. The King of *Naples* made himself Master of it in the year 1764.

While these acts of hostility were carried on without any resistance on the part of the *Romans*, CLEMENT XIII. fearing to act against his conscience, declared himself, like another THOMAS of CANTERBURY, ready to suffer martyrdom to preserve the immunities of the Church. The public papers scarce spoke of any thing else but his courage, which certainly would have deserved every commendation, if the point in dispute had been about *faith*. But as some honourable rights and perishable goods were the only object, it had much the appearance of an indiscrete Zeal.

GANGANELLI, terrified with the storm which was growling on all sides, and still more concerned that no endeavours were used
to

to lay it, disapproved of the steps which had been taken. He saw the whole depth of the pit, in which they were going to bury the glory of *Rome*, if they continued obstinately to oppose the Monarchs. "The *Holy See*," wrote he to one of his friends, "will never perish, "since it is the basis and centre of unity: "but the *Popes* will be stript of whatever "hath been given them."

CLEMENT XIII. himself was at last sensible of the justness of that reflection; and being moreover warmly pressed by the House of BOURBON, and that of BRAGANZA, who ardently demanded of him the suppression of the *Jesuits*, appointed a Consistory for the third of February. There he was to have proposed to the Cardinals an acquiescence in the desires of the Sovereign Princes: but to use an expression of CLEMENT XIV. "he died in the night, "when there was not the least expectation of "his death*."

This sudden death of the Pope struck his party down to the ground, and at the same time consoled the *Romans*, who, afflicted with the consideration of being no longer in possession of *Avignon* and *Benevento*, and at seeing themselves exposed to the wrath of the Potentates,

* Præter expectationem omnium. *Brief.*

which was ready to burst upon them, had no hopes, but in a new reign—The death of every Pope occasions both joy and grief.

In circumstances so critical a *Conclave* was the image of a cloudy sky, or rather of a storm. The Cardinals, who indeed met together, but almost all with different sentiments, appeared like those flashes of lightning, which are seen in the midst of the clouds, and are a prelude to thunder. All was agitation and disputes: and while some were such bad Politicians, as to wish for another Pope, who would contend against force; others were wise enough to concur in the election of one, who should be agreeable to the crowned Heads—Hence ensued the warmest debates among them.

The faction of those, who opposed the views of SPAIN and PORTUGAL, had very near carried their point. Cardinal CHIGI, a Roman Prince full of piety (but whose devotion would have proved, that a person may have very good intentions, and great zeal, without taking the right side) was on the point of being chosen Pope. He only wanted two or three votes, when the face of things was suddenly changed, and his party was seen sensibly to grow weak.

The choice of a Sovereign Pontiff is always a work of labour, on account of the number
of

of votes requisite for being chosen. The Sacred College, composed commonly of *pious*, *politic*, and *undetermined* Cardinals, is always divided in every Election. The *pious* or *devout* party obstinately give their votes to him, whom they think most worthy: the *politicians* are determined by their own interest, or the influence of the crowned Heads: the *indifferent*, or *undetermined*, chop and change with every wind; which verifies the common saying, that “he who goes *Pope* into the Conclave, always comes out a *Cardinal*.”

It would be contradicting all history to advance that there are neither *Cabals* nor *Factions* in the *Conclaves*; but it hath always been remarked, that whoever was the object of these *Cabals* and *Factions*, never arrived at the *Papacy*—An advice is suddenly started, which prevails and unites the suffrages in favour of a Cardinal, who was never thought of, and whose Election astonishes even those who chose him.

A story is told, relative to this subject, that some Cardinals having a mind to put a joke on an old servant, who had seen five Conclaves, and who always pretended to guess who would be nominated Pope, wanted to make him believe, when they came from the scrutiny, that a Pope was just chosen: but

that he answered: "I will lay what wager
 "you please, that it is not so: because
 "whenever you have chosen a Pope, you
 "never fail calling me *Eminence*, for you are
 "not then yourselves."—The same was said
 of the Apostles, when they received the Holy
 Ghost. "These men are full of new wine."
Acts 2. 13*.

Any sum of money might have been laid in
 the time of the Conclave of 1740, that AL-
 DROVANDI would be placed in the Chair of
 St. PETER—He was the object of all the Fac-
 tions both within and without; and never-
 theless it was LAMBERTINI, who, after six
 months indecision, fixed the eyes of all on
 himself, by saying, without any other design,
 but that of a joke: "If you want to choose
 "a Saint, take GOTTI; if a Politician, take
 "ALDROVANDI; if a poor simple honest fel-
 "low, take ME."

So likewise in the Conclave of 1758, when
 CAVALCHINI, ready to receive the *Tiara*, was
 excluded by *France*, and when the Cardinal-
 Vicar, GUADAGNI, said on that occasion to
 the *French*: "For your part, you always re-
 "sist the Holy Ghost†," the Cardinal *de*

* Mero pleni sunt isti.

† Vos autem spiritui sancto semper resistitis. *Acts*
 7. 51.

ROTH immediately pointed out the Bishop of *Padua*, as a Prelate of eminent piety; and REZZONICO, after shedding the most unfeigned tears, saw himself seated in the Chair of St. PETER, before he could recover from his astonishment.

Again in the Conclave of the year 1769, there was a very considerable party for CHIGI, great nephew to ALEXANDER VII. when Cardinal GANGANELLI, though without any intrigue or ambition, enjoyed the same triumph that SIXTUS-QUINTUS had, after having worn the same habit.

He kept himself quiet, and almost unconnected with any party, when he gave this answer to some Cardinals, who asked him, if he was inclined to be Pope: "As you are too small a number to nominate me—and too many to be trusted with my secret—you shall know nothing of it."

The EMPEROR, who was then at *Rome*, and appeared there with truly *Roman* virtues, which *Vienna* celebrates, and *Europe* admires, visited the Conclave—said not the least word in favour of Cardinal GANGANELLI—nor even suspected that he was the person, who was to be Pope. Surprised only at seeing him in black, he took him for an ordinary Priest, when GANGANELLI said with a low voice: "He is

“ a Religious of the Order of St. *Francis*, and
 “ wears the livery of poverty.”

In the mean time (to use a simile of Cardinal *Quirini*, who paints the *Conclave* in an ingenious manner, by comparing it to a hive of Bees) there were some among the Cardinals who kept a humming, others who stung, while the more numerous and sounder part laboured in forming the *great Luminary*, that was to enlighten the Church of God.

PASQUINADES, which are at all times in use among the *Romans*, and particularly during the *Conclaves*, were multiplied on all sides; and as it sometimes happens, that they are the result of the opinion of the public, it will not be foreign to the purpose to mention those, which characterized *GANGANELLI*. One in *Latin* applied to him these words of the 118th Psalm, “ I know more than those who taught me*.” And another in *Italian* represented him “ as one, who hath teeth to bite, and a “ nose to smell†.”—This was the more flattering, as the satires, then in vogue, spared nobody; and among the Cardinals one was represented, as scarce knowing how to speak‡,

* Super docentes me intellexi.

† A denti per morficare

E buon nazo per sentire.

‡ Ah nescio loqui.

and

and another, as having, at most, only a human shape*, &c. &c.

The CONCLAVE lasted three months and some days; and the difficulty of nominating a Pontiff in such critical times rendered it very tumultuous. The *Jesuits* had many Cardinals particularly devoted to them, and who dreaded the approaching ruin of the Society, so that the opinions were perpetually counter-balanced: and means were to be devised to reconcile Religion with Policy, to maintain the Rights of the Holy See, and yield to the desires of the Sovereign Princes.

The CARDINALS attached to the House of BOURBON knew that Cardinal GANGANELLI, without having any hatred against the *Jesuits*, had never sought their friendship—that when he was Professor of Theology, he had often attacked their opinions—that he declared openly his sentiments with regard to the necessity of coming to an agreement with the Monarchs—that lastly, he thought, whenever any Religious Order became obnoxious to the Catholic Powers, it must be absolutely suppressed.

Moreover a Religious of the *Comtat-Venaissin*, who had contracted a particular intimacy with Cardinal GANGANELLI at *Rome*, and from

* Animal habens quasi faciem hominis.

whom he frequently received letters relative to the proceedings of CLEMENT XIII. thought it his duty, for the good of the Church, to communicate to the *French* Ministry this correspondence.

It appeared from thence, that his way of thinking was not at all agreeable to the system hitherto pursued; that he was a man fit to second the views of the House of BOURBON—and a faithful report of all this being made to LEWIS XV. he gave the most precise orders to Cardinal *de Bernis* to support, in the strongest manner, the Election of CARDINAL GANGANELLI.

No one was more capable than that Cardinal of executing a commission of this nature. As expert at managing the minds of men, as he was at handling the Lyre of *Apollo*, he had already charmed *Europe* with the sweetness of his Poetry, and astonished it by a reconciliation between the Houses of AUSTRIA and BOURBON—He drew Cardinal *Rezzonico* and his party over to the *Spaniards* and *French*: and this was an important Victory, in as much as it decided the Election in favour of CARDINAL GANGANELLI, and seated in the Chair of St. PETER, the man that was most worthy to fill it—Thus of old did the
Elo-

Eloquence of *Aaron* serve to accomplish the designs of God.

Any one may judge from this simple and plain narrative of facts, if there be any truth in what was handed about in some pitiful satires, viz. that CLEMENT XIV. obtained the *Tiara* only on condition that he should *abolish* the society. To suppose the Head of the Church and the Sovereign Princes capable of entering into such a combination, was to insult them in the most criminal and outrageous manner.

GANGANELLI despised honours too much, and had too delicate a conscience to consent to so horrid an act of simony. But such is the fate of the greatest men!—There never was one, who had not two reputations—some extol them to the skies—while others bespatter and defame them.

It was on the 19th of May 1769, that the Sacred College, seeing at last, that Cardinal GANGANELLI would be agreeable to all the Potentates; and knowing moreover his learning and virtue, proclaimed him Sovereign Pontiff. He was then seen to appear like the Rain-bow in the sky, just come from under a thick cloud, and which publishes the return of fair weather. He was inclined to take the name of *Sixtus* VI. but out of gratitude to the
memory

memory of CLEMENT XIII. who had made him Cardinal, he took his name in compliance with a long established custom.

He was so little dazzled with his supreme dignity, that it was with the utmost difficulty, he could be awakened the morning after his Elevation. Never had he a more easy and profound sleep—It certainly is not thus, that an *ambitious* man would have passed that night!—After the *Adoration*, when he was asked, if he was not fatigued, he answered in his humble and natural strain, that “he had never seen that ceremony more at his ease; particularly, as he remembered being rudely pushed back upon a like festival, when he was a private Religious.”

It is incredible what bursts of joy the people of *Rome* expressed, when the *Cardinal Deacon*, according to custom, published his Election with a loud voice thus: “You have, for Sovereign Pontiff, FRANCIS-LAWRENCE GAN-
GANELLI, who hath taken the name of
CLEMENT.”

Nothing was heard but shouts of joy, and there never was, in the time of the old *Romans*, so distinguished a triumph. “Then was all the world transported with joy, and people imagined, that the golden age was going to begin again,” as a *Venetian Lady* wrote

wrote to one of her friends*—But alas! it was only the dawn of a fine day, which was to end with the morning.

The new Pope was earnestly pressed to send off a Courier to his sisters, to inform them of the agreeable news: but he contented himself with writing by the post, saying, that “they were not accustomed to receive Embassadors, and that it might surprise them too much.”—A modest man always speaks from the fulness of his heart.

A few days after his advancement to the Pontifical Throne, he pronounced a discourse worthy of his heart and genius. After having said that “in his person was seen how nothing might become something in the eyes of God,” he insensibly rose to the displaying of the power and prerogatives of the Sovereign Pontificate. And when he had traced out the plan, which he proposed to follow in the Government of the Church, he concluded with these energetic words: “We will, by the assistance of God, so govern the Church militant, as not to lose the Church triumphant†.”

* Allora tutto il mondo era infervorato, e si credeva, il secolo d'Oro ricominciava da capo.

† Sic, juvante Deo, gubernabimus Ecclesiam militantem, ut non amittamus triumphantem.

Never

Never had Pope been chosen in more tempestuous times. PORTUGAL exasperated to the highest degree against ROME, as not having received satisfaction in what it desired with respect to the *Jesuits*, meditated means of choosing a *Patriarch* of its own, and of having no farther communication with the Pope, but by way of prayers. SPAIN, which absolutely insisted on their abolition, was perpetually thundering against the Holy See, and gave indications of some steps to be taken fatal to the Court of *Rome*. FRANCE, now some years in possession of *Avignon*, and greatly irritated by the manner, in which the Duke of PARMA had been treated, joined with SPAIN in shewing on every occasion the height of her resentment. NAPLES, supported by the other Crowns, and a resolute active Minister, kept possession of *Benevento* and *Pontecorvo*; and threatened to extend her limits still farther. PARMA, which had been the stumbling-block, insisted on a retraction from the Pope himself, as an act of justice due to it. VENICE claimed a right to reform the Religious Communities without consulting *Rome*. POLAND was considering of means to abridge the privileges of the *Nuntiature*, and consequently of putting a check on the Papal Power. The ROMANS themselves grumbled to see their
pos-

possessions become the prey of foreigners— And to complete all these misfortunes, a spirit of giddiness, every where spread abroad, attacked KINGS, POPES and GOD himself, ranking Christianity in the class of Chimeras and superstitions—What a prospect was here for the Head of the Church!

CLEMENT XIV. began by addressing vows to heaven for the necessities of the Church and State; and fully taken up in repairing the breaches, which an indiscrete Zeal had made in Religion, he wrote to all the Monarchs, exhibiting a pacific soul, and gaining them by the assurances he gave of his most tender affection for them. He nominated Cardinal *Palavicini* his Secretary of State, as a Minister agreeable to the crowned Heads: but resolved at the same time to govern by himself, and to take in the fact every Subaltern Agent, who should behave amiss. “Nothing, said he, is “to be overlooked by a Sovereign: the most “trifling objects have ramifications, which ex- “tend to the very first roots.”

An inviolable secrecy conceals from his most intimate friends the knowledge of the projects he is forming, and the writers of the newspapers are obliged to feed on conjectures, and to own, that “the Pontificate of Ganganelli “is not a Pontificate for the curious.” This was

was the answer a Cardinal gave to a *Roman* Lady, who teased him to know what would become of the *Jesuits*.

Every body knows, that these Fathers, founded by St. *Ignatius*, and approved of by PAUL III. in the year 1540, had, from their first beginning, great friends and powerful enemies; and that, to speak with justice of them, a man must neither adopt the language of those, who represent them all as a set of wonderful beings, nor the opinion of those, who suppose them all dangerous men.

INFALLIBILITY being promised to the Universal Church alone, there is not any one Religious Order, which hath not been guilty of faults, and sometimes done amiss. The *Jesuits* would have been reproached with fewer, had their talents been less, and had they filled less conspicuous posts. They did not reflect, that by acquiring the confidence of the Sovereign Princes, they would excite jealousies against themselves on every side—that their smallest faults would become affairs of state—and that, without having any other design, than that of doing service, men naturally contract in Courts (and almost in spite of themselves) a spirit of intrigue and domination—Cardinal *le Camus* therefore asserted with truth, “that it was almost impossible for an
“ Eccle-

“Ecclesiastic not to breathe an unwholesome
“air in a Court.”

“The Princes and Prelates,” said Father
de la Rue to Marshall *Luxemburg*, “have no
“body to blame but themselves, if it be true
“that we are haughty and intriguing. By
“calling us near their persons, by honouring
“us with their favours, they have reduced
“us to that hard necessity: for it is in
“the nature of man to love to domineer.”
—Cardinal *de Fleury* once said to LEWIS XV.
“The *Jesuits* are excellent servants, but bad
“masters, when too much authority is given
“them.”

CLEMENT XIV. being precisely in the centre
of the complaints brought against, and of the
panegyrics made of, the *Company of Jesus*,
saw at one and the same time both motives
for destroying it, and reasons for preserving
it. He knew that, from its very establish-
ment, the greatest part of its members had
laboured with an indefatigable Zeal in preach-
ing to the people, and instructing youth—
that, even according to the account of the
Bishop of *Soissons* (*Fitz-james*) whose testimony
cannot be suspected of partiality in their fa-
vour, “they had always lived after a truly
“exemplary manner.”—But then he knew,
at the same time, that “they were accused of
“tra-

“ trading, disturbing the public peace, and
 “ of teaching a loose morality” (these are the
 very words of the Brief) “ and that his most
 “ Christian Majesty, as well as his Catholic Ma-
 “ jesty, as also his Faithful Majesty, after hav-
 “ ing expelled them their territories, warmly
 “ solicited their destruction.”

These were so many complaints to be weigh-
 ed in the balance of the sanctuary. GAN-
 GANELLI therefore, always moderate, took
 the space of four years to calculate the advan-
 tages and disadvantages of such a step, not-
 withstanding the daily repeated instances of
 the Princes and their Embassadors ; notwith-
 standing the murmurs of a populace, ever im-
 patient, and who imagine people have nothing
 else to do, but to satisfy their curiosity. “ We
 “ thought it necessary to take a considera-
 “ ble length of time,” said the Pope in his
 Brief*.

The first care of the Pontiff was to bring
 back PORTUGAL, which was more and more
 alienated every day from the Court of *Rome*.
 He was not seen, after the example of his
 Predecessors, to alledge his dignity as an ex-
 cuse for not making the first step towards a
 reconciliation. Like a tender Father, and a

* Diuturno temporis spatio opus esse judicavimus.

man of sense, he went to meet the *Portuguese*, and managed so well, that the Court of *Lisbon* received a *Nuncio*, and resumed its ancient affection for *Rome*.

From this example it may be affirmed, that *England* would still have been Catholic, and that *Henry VIII.* its King, had never separated from the *Roman* Communion, if CLEMENT XIV. had been in the place of CLEMENT VII.

MONSIEUR DE LA LANDE, of the *Academy*, judiciously remarks in his excellent *Observations on Italy*, that “it is in vain to pretend
“to debase the Papal dignity; it is not less
“true, that the Sovereign Pontiff, (whose titles
“and prerogatives are found in the Gospel
“itself, and who, by an uninterrupted succession from St. PETER down to our times,)
“hath never ceased to receive the homages of
“Princes and Nations, as holding the *Primacy*
“of rank and jurisdiction, and hath still great
“influence over the minds of Nations, and
“the Cabinets of Kings.”

The BISHOP OF ROME will never be regarded as an indifferent personage, or of no consequence. In his Constitution, his Prerogatives and Authority, he holds by too many interior and exterior ties ever to become an insulated being: and this hath evidently appeared in these times, when people became

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more

more sensible than ever, that it was to no purpose for the Potentates to suppress the *Jesuits* in their respective dominions, for that they never could be destroyed, till ROME should speak.

The number of conferences and audiences in the Palace, and even in the Pope's presence, on this subject, is incredible. The Cardinals *de Bernis*, *Orsini*, and the Prelate *Azparu*, Minister of *Spain*, presented themselves one after another, and sometimes came all together, to lay open the reasons of their respective Sovereigns, and to determine the Pontiff to put an end to this great affair.

In the mean time CLEMENT XIV. though in the midst of the most important Negotiations, appeared quite easy, and suffered nothing, of what passed in his own soul, to transpire; and applied no less to whatever either spiritual or temporal business required his attention.

He had been crowned in the *Basilic* of St. *Peter* the fourth of June 1769, in the midst of acclamations; and on the twenty-sixth of November, the same year, he took possession of St. *John Lateran*, with all the magnificence annexed to that pompous ceremony.

As it was impossible to penetrate his designs, people were resolved to guess at them, and even

even indulged themselves in the most childish conjectures to imagine what would come to pass. When he was seen to fall from his horse, some of those *Nobodies*, who in order to be *Somebody*, set up for Politicians, failed not to conclude from thence, that the *Jesuits* must be inevitably destroyed, because CLEMENT V. who annihilated the *Templars*, had a like fall in the same circumstances. Happily the Pope was not hurt; "There is no confusion," said he, "but only a little confusion." He got into his litter, and continued his rout to St. *John Lateran's*, where it was judged proper to open a vein. This event had no other consequence than raising a suspicion that his Equerry had been bribed to give him a skittish horse—As if great men could not get a fall, without there being something mysterious in it.

According to custom, the Bull of the *Jubilee*, which every Pope publishes at his Exaltation, was to be got ready. That of CLEMENT XIV. was a Master-piece of eloquence and instruction. Therein was found that masculine and luminous Piety, which characterizes sublime souls; and every nation took a pleasure in reading it, and made it a duty to preserve it. The love of peace, which is there recommended to all the Faithful, and which

makes up the substance of it, would have stifled every dispute, if Christian moderation had directed the minds of men; and if they, instead of hearkening to themselves, would have hearkened to Religion.

It was for the strengthening of this peace that CLEMENT, by an action, which hath no example, and which covers him with immortal glory, omitted the reading of the Bull in *Cænâ Domini*, at the moment, when according to custom, it was going to be promulgated with the greatest Ceremony—This Bull, though the work of a Holy Pope, PIUS V. is not the better for being so; and it would only have exasperated the Sovereign Princes, to recall it to their remembrance—Every thing which the Saints do, is not a work of Sanctity.

The CARDINALS, by this stroke of authority, learned that the Pope would neither suffer himself to be led, or give them an opportunity of forming any conjectures concerning what he was about to do. He here also taught them, that sound Policy bends according to circumstances; and, that inflexibility, when a man is weak, is the source of a number of misfortunes.

No sooner was he informed of a fresh attempt made on the life of the King of *Portugal* from an unknown hand, but in a full Consistory

history he unfolded a soul penetrated with grief. There was seen a Father, weeping bitterly for the misfortune befallen his tenderly beloved son: and a Pope who rendered to Kings the honour due to them—He ordered a solemn Mass of Thanksgiving to be celebrated; and CLEMENT, by this mark of attention, insensibly paved the way towards a perfect reconciliation with the Potentates.

Humble as he was in the Commerce of life, he was equally magnificent on proper occasions. When the Duke of *Gloucester* came to *Rome* to contemplate that ever magnificent city, and to form there a just notion of those precious monuments (some of which are ancient, others modern, but all bear the stamp of delicacy and majesty) the private Religious disappeared, and the Sovereign Pontiff was seen to display the august character of his dignity.

As soon as the *Prince* had entered the Ecclesiastical State, the Pope deputed to him men respectable for their learning and rank, who attended him even to the Capital; and he sent him some of the most valuable productions of the Country. He ordered the superb Dome of the Metropolitan Church of the Christian world to be illuminated; a spectacle the only one of its kind, and of which nobody can have an idea, who hath not seen it.

The DUKE, though greatly pleased with these marks of respectful attention, and the public rejoicings made on his account, was much more so (as he himself said) when he had an audience of the Sovereign Pontiff—He there saw a contrast between the Pontifical Grandeur, and the most perfect humility—A depth of genius, with the most easy conversation—And thence learned that the Cloister doth not always fetter the mind, as is commonly imagined.

The DUKE of *Cumberland* received no less honours when he was pleased to visit *Italy*—The English, who are just estimators of true merit, became, after this double Epocha, the Panegyrists of GANGANELLI, as having learned to know him : and the King of *England* himself wrote to him, in the most affectionate manner, to thank him for the magnificence, with which he had received his brothers, and sent him some most beautiful presents—He even did more ; for he accepted of his mediation towards a reconciliation with the Duke of *Cumberland*.

There is no better policy than for the common Father of the faithful to give a kind reception to strangers, and CLEMENT gave proofs that he was convinced of it. Every one went
to

to an audience of him with eagerness—remained there with joy—and came away with regret. Although he did not abolish the ceremony of kissing the feet, as the News-papers gave out on slight grounds, he was always in haste to raise up those who approached him to perform that ceremony, and to convince them, that the custom of thus humbling themselves before the Sovereign Pontiff had much less to do with Grandeur, than with Religion: “The
“homage, said he, which is outwardly paid
“to the Head of the Church, is paid to the
“Church, and I take not the least share of it
“to myself.”

But while the *English*, the *Germans*, the *French*, the *Russians*, the *Hollanders*, the *Artists* and the *Learned* accosted CLEMENT XIV. it was GANGANELLI they sought after. They knew his merit—they had heard of his talents—and were desirous of seeing a disciple of St. *Francis*, who, in an age the most unfavourable to the Religious Orders, had been preferred to the *Tiara* before *Roman* Princes, and even the Sons of Kings.

He received men of all countries, as if he had been born in all climates. He spoke to them, as if his language had been always that of a Father and a Sovereign: and these were all so many admirers, who every where publish-

ed his rare qualities—Perhaps there never was a Pope so universally known as CLEMENT XIV. The family-names of the Sovereign Pontiffs are, commonly speaking, scarce known: they are only distinguished by the name they assume at their Exaltation: but, even among the common people, and in country-places, every one had learned, that the Pope's name was GANGANELLI.

This is a terrible Lesson for those vain men, who have no other existence but that of their Ancestors—A great man stands in need of himself alone to be admired—His name, though vulgar, effaces that of Princes.

CLEMENT, to prevent his designs either being penetrated or betrayed, treated directly with the Potentates themselves, as he had requested; and notwithstanding the confinement a correspondence of this nature must have been to him, he watched over the internal government of his territories with the most scrupulous exactness. He had succeeded a Pope, who judging of others by his own candour, persuaded himself, that none were capable of deceiving him, and under the shadow of this integrity, he had suffered a famine to penetrate to the heart of *Rome*—A thing the more extraordinary, as the Sovereign Pontiffs always takes care to lay up provisions, in
order

order to prevent such disasters. But the famine under CLEMENT XIII. was so great, that bread was sold at six *bayocos*, or three-pence farthing per pound, and the common people were indebted to SIXTUS-QUINTUS for the happiness of not expiring in the midst of all the horrors of want and despair—It is not yet forgotten, that that great Politician deposited in the Castle of St. *Angelo* five millions of *Roman* crowns, to be made use of on urgent occasions; and from thence was taken money to purchase corn, when the people were at the very utmost extremity.

Some vile Monopolizers, the scourge of *Europe* for some years past, starved the Ecclesiastical State to feed their own insatiable greediness, and sent off to the *Venetian* territories provisions destined for the support of the *Romans*.

GANGANELLI used all the dispatch necessary to restore plenty, and he succeeded—*Rome* recovered its joy and good plight—Each one blessed the tutelar *Angel*, who watched over the preservation of the unhappy: and it was on this occasion that *Pasquin* wittily observed, that many Popes could only *bless* and *sanctify**,

* *Benedicere & Sanctificare. Prayer at Prime.*

but

but that CLEMENT XIV. had also the talent of *ruling and governing**.

And true it is, that by multiplying himself into as many means of aiding and assisting, as there were varieties of wants, he provided for every thing; and by ordering seed to be given to the husbandman, and by lowering the tax on provisions, he cut up the evil by the very root. "It would ill become me, said he one day to Cardinal *Stoppani*, not to assist the indigent, who came myself into the world long before my fortune was made, and was once a poor Religious of the Order of *St. Francis*." "Let those poor honest people come near, who want to see me (said he on another occasion to one of his Light-horse) their self-love is flattered in seeing an ordinary man arrived to such a pitch of grandeur."

And indeed the common people loved him exceedingly, while the greater part of the *Grandeess* could scarce bear him—Merit in others is a troublesome thing to those who have none. Knowledge and piety alone fell to the share of *GANGANELLI*; but these are two qualifications, which many great people

* *Regere & gubernare. Prayer at Prime.*

are not acquainted with, or hold in the least esteem.

Moreover, to be master of his operations, he affected a certain air of haughtiness towards the Cardinals—The same was the Policy of SIXTUS-QUINTUS; and CLEMENT thought he ought to imitate it.

“A Sovereign, saith he, who hath many confidants, is infallibly governed, and often betrayed—I sleep at my ease, when I am sure my secret is my own—what is not uttered, will not be written*.”

SPAIN still taken up with the business of the *Jesuits*, although they had no longer any existence in its dominions, warmly solicited the *Beatification* of *John de PALAFOX*, Bishop of *Angelopolis*, and afterwards of *Osma*, as having been one of their most dreaded Antagonists. The Court of *Madrid* thought, that by putting in the Catalogue of the Saints a Prelate, who had painted the *Jesuits* in very frightful colours to INNOCENT X. they would be quite overthrown, and that it would be the most terrible stroke that could be given them.

CLEMENT ordered this cause to be prepared for a hearing with the greatest strictness: and whether it was judged not as yet to have been

* Il tacere, non si scrive.

brought

brought to a sufficient maturity, or that, since the abolition of the *Jesuits*, the utility thereof was no longer seen, *Palafox* is, as yet, only honoured in private by those who revere his virtues.

Although *GANGANELLI* was not one of those Popes, of whom *Pasquin* says, that “they rather choose to make Saints, than to make their people happy;” he beatified *Paul Aretio*, of the Congregation of the *Theatins*; *Francis Caraccioli*, Institutor of the *Regular Clerics-Minor*, and *Bonaventure de Potentia*, a *Conventual Friar*. If he made presents of no other sort to the Order of *St. Francis*, it was because heavenly honours ought more to affect Religious men, than temporal emoluments; and because he was moreover desirous to treat, with the same disinterestedness, both his brethren in Religion and his own family.

He saw not however with indifference the *French Cordeliers* embrace again the Constitutions and habit of the *Conventuals*, which the Cardinal *d’Ambroise* had taken from them, when he reformed them. This increased the number of his ancient brethren, whom he ever tenderly loved, and he was charmed to have it in his power to keep up among them an honourable emulation. There appeared a Brief wrote entirely with his own hand on the subject

subject of this re-union, which was gloriously cemented; and he was seen presiding in the General Chapter, like a Father, who assembles together his beloved Children, and who speaks to them with all the effusions of a feeling heart.

It was a moving spectacle to see the humble GANGANELLI, now become Pope, surrounded by a multitude of Religious of every age, and of every nation, some of whom excited by curiosity, others by respect, all by affection, felt the inestimable pleasure of hearing him, and of seeing him—A skilful painter might have drawn a most excellent piece in that light. In the midst of extacies and raptures there was a struggle, who should come nearest him—so powerfully did the impression of his learning, virtues, and dignity act on their hearts and minds!

At his own request he was conducted to his old Chamber, of which he always kept the key; and there the idea of what he then was, with the remembrance of what he had been, melted his soul, and bathed his eyes in tears.

The Prelate *Azpuru*, Minister of *Spain*, who took so much pains in stirring up the Holy Father to hasten the death of the Society, died himself, before he had brought that affair to
a con-

a conclusion. The Court of *Madrid*, sensible of this loss, was not deceived, when it nominated *Monignor Monino* to succeed him. "He "is an Asp," said the partisans of the *Jesuits*, "who is continually twisting himself about "the Pope, and bites him from time to time, "to induce him to extinguish the Society."

The HOLY FATHER informed himself of every thing, without letting any one perceive he did so: and even while he was seen on horseback, riding out in the environs of *Rome*, or taking some innocent recreation, he, at the same time, was planning the greatest schemes—It must be owned that, overwhelmed with business, he stood in absolute need of unbending his mind. But besides that the activity of his genius did not suffer him to be entirely out of action, the lively inquietudes with which he was agitated during his Pontificate, were of such a nature, as to mount behind, and gallop with, him wherever he went—And indeed he often said: "I am "really in Purgatory*."

Father *Buontempi*, his old brother-friar, and friend, saw him every day, and never ceased admiring him—A constant attendance on great men is the touch-stone by which they are to be

* Io sono veramente nel purgatorio.

be known. GANGANELLI, ever void of the spirit of the world—ever filled with that of God—had no other bright moments, than those he employed in the thoughts of Eternity. But every hour of his life appeared to him as precious as the last—and by that means all his time was well spent.

Never was he dazzled with the splendour of his Throne. “St. *Arcangelo*,” said he, “makes *Rome* disappear in my eyes—and all the exterior magnificence that surrounds me, hinders me not from recalling to mind my Cell and my Cloister.”

Great commendations are given to the Sobriety of those ancient *Roman Senators*, who after enjoying the most splendid triumphs, lived on nothing but legumes and fruit—That of GANGANELLI was no less wonderful. Ranked with Kings—receiving the homages of many of them—surrounded with a Court as brilliant as it is famous—he would be served only as a private Religious man. The most frugal repast, and which was little better than the ordinary Commons in the Convent of the *Apostles*, and prepared with the hands of honest brother *Francis*, reduced him to eat only to preserve life. When it was represented to him, that the Papal dignity required a more sumptuous table, he contented himself with an-

answering thus: "Neither St. *Peter*, nor St. *Francis* have taught me to make splendid "dinners." And when the head-cook came to beg, that he might keep his place; he said to him: "You shall not lose your wages—"nor will I lose my health to keep your "hand in."

Nothing could ever draw him off from his august functions. He was constantly seen in all the Pontifical chapels giving marks of the most sublime piety—celebrating the sacred mysteries, like a Pontiff, who really exercises the Priest-hood of *Jesus Christ*—praying like a spirit inflamed with divine love—edifying all who were near him. *Rome* hath not forgotten, that one day getting out of his carriage, he followed the *blessed sacrament* to the sorrowful abode of a poor woman—made her a most pathetic exhortation—and gratified her with a sum of money worthy of his generosity. "A Pope, said he, is not the Head of the Church to live like a Prince of this world, but to serve others, and sanctify himself." And he was in fact an absolute stranger to that spirit of domineering so much condemned by St. *Peter*, and which makes slaves of the Ministers of *Jesus Christ*. The *Secular Priests*, as well as the *Regulars*, found always in him a common Father ready to hear them

them—a friend, who ever felt for whatever gave them uneasiness, as well as for their wants.

He is reproached with having been too indulgent with respect to the Religious, who quit their Convents, and desire briefs of secularization: but he well knew that a discontented *Monk* is a perpetual scandal in a community, and that charity requires, we should compassionate the misfortune of those, who engage in Cloisters either through disgust or inconsiderateness. “You ought to thank me,” (said he one day to the *General* of an Order, who complained that his Holiness had favoured one of the Religious in quitting the order) “for the good deed I have just done. The subject you speak of, would have been lost, if he had stayed among you—he would have drawn others into perdition with himself—and perhaps, at last, would have cut your throat.”

He always took for his rule the maxim of *St. Paul*, to be *soberly wise**, and never depart from moderation—An admirable maxim! Unknown indeed to Enthusiasts and Bigots; but without which a Pope can never govern, as he ought to do.

* Sapere ad Sobrietatem.

Though ROME, of all the cities in the world be that, in which the most charities are given away, and where hospitals are the most numerous: and though this abundance of charities, too often, only serves to keep up misery and idleness; CLEMENT could not resist the pleasure of giving. His heart carried him away in spite of all his reflection, and to make himself easy, it was necessary that he should pour himself out into the bosom of the poor—A generous soul is a source of riches to those in want; and GANGANELLI knew none, whom he did not relieve. He gave them money; he clothed them; and used to say, that “the only thing which hurt him, when he lived in a Cloister, was that he had it not in his power to give.” When therefore he was made a Cardinal, he cried out in a transport: “Well then, I shall now at least be sometimes able to assist my neighbour.”

He never stirred abroad, but it was easily perceived that he was of a liberal and generous disposition. The poor are soon tired with following a Prince, who gives them nothing; but they always formed the most numerous part of his attendance.

He was overjoyed when he saw them; and he would even speak to them with that goodness,

ness, which gives an infinite value to a few words.

Those in place employed, to no purpose, every means to penetrate the designs of the Holy Father; and as no Pontificate pleases them, unless they can lead the Pontiff, they often broke out into bitter complaints. The Pope knew that they had spoken ill of him at a Lady of quality's house, who warmly took his part. The next day he sent her a present, with this message, "that she had pleaded his cause very well, and that it was but an act of justice to pay counsel."

If the frequent correspondence he kept with the different Courts, did not always bring him that calm and satisfaction he hoped for, the Example set by MADAME LOUISA of FRANCE, (whose piety he revered in a particular manner) afforded him the most lively comfort. "The more I consider, said he, her vocation, the more I bless heaven, that a Princess of her rank hath raised up again the Religious State, which seemed to be on the decline."

And indeed one would have imagined that mankind had forgotten the important services, which the Order of St. BENEDICT hath now rendered, fortwelve centuries, to Religion and to the State; as well as the zeal of the MEN-DICANT ORDERS, who, ever since the year

1300, have given themselves up, without reserve, to the most laborious and humiliating functions of the Ministry. Every one, more fond of what was fashionable, than of what was reasonable, railed against the Monastic Orders, when the profound abasement of an august Daughter of the GREATEST KING, and the supreme elevation of a FRANCISCAN-FRIAR, visibly proved that God took them under his protection.

CLEMENT XIV. was sensible, as he often said himself, “ that the Religious Orders had degenerated, because it is impossible that fervour should always be kept up to the same degree—that no Reformation lasts above a hundred years;—and that even then, according to the remark of a famous writer, there are seventy years for God, and thirty for the world—that studies were on the decline in cloisters, as well as elsewhere—in a word, that there were too many Convents of Religious Communities, especially in Country-places, where dissipation brings with it a multitude of abuses. He however said, he was at the same time convinced, that the total suppression of all the Religious Orders could not but be prejudicial both to Religion and to the State—that Monasteries were bulwarks against Ignorance and Infidelity—and
“ that

“ that they had supplied mankind with able
“ writers, when scarce any body else could
“ read.”

In the year 1762 he wrote a letter, in which
he hath these words: “ The King of *Prussia* is
“ as able a Politician, as he is a great General,
“ and he hath all along secured a quiet exis-
“ tence to the Religious in his Territories. He
“ hath even called some of them to his Capital,
“ and near his person, because he suffers him-
“ self neither to be governed by hatred nor
“ prejudice: and what makes me smile, added
“ he, is that those who talk most of *Toleration*,
“ are the most rigid *Intolerants* with respect to
“ the *Religious Orders*.”

The ingenious FONTENELLE said one day to
the *Feuillans**, who were his neighbours: “ If
“ you had Balls or Plays in your house, the
“ world would not cry out against you. But
“ since you have had the courage to forsake
“ the world, it is no wonder that it seeks to
“ be revenged on you for so doing.”

The ROMAN NOBLESS, on account of the
frequent change of their Sovereigns, (who are
too often unfit for Government, and almost
always too far advanced in years) take an ad-
vantage of this state of perpetual languor, to
grow up in a lethargic idleness. Those among

* An Order of Monks in *Paris*.

them, who are not destined to the Church, scarce know any other way of employing their time, than in hunting and gaming: and it was to obviate this latter abuse, that CLEMENT wisely forbade all games of hazard.

A LADY of quality having presumed publicly to ridicule this Prohibition, "as a piece of *Monkery*, which she despised;" the Holy Father sent an Officer, who ordered her, in the name of his Holiness, immediately to fall on her knees. When she had obeyed, he told her, "that his Holiness, in quality of a *Friar*, "had imposed on her that penance, which "was an usual one in Convents; but, that the "next time she offended, he would punish "her like a Sovereign*."

He had all the resolution of SIXTUS-QUINTUS without his severity. When the Marquis of - - - had publicly given the Count of - - - a slap on the face, he ordered the former immediately to be taken up, and carried to the Castle of St. *Angelo*, there to remain a prisoner for seven years.

An exact account was given him of the punishments inflicted on Criminals, and he was seen to shudder, whenever he heard that any one had deserved death. It was in consequence of this sensibility, that, having or-

* Ma la prima volte vi castigarà da Principe.

dered

dered two poor wretches (who were going to be led to execution) to draw lots, that only one might suffer, he pardoned also him, who had the fatal cast; alledging that "he had "condemned all games of hazard."

His repartees were lively, always well-timed, and indicated a mind that took a pleasure in being on the wing—A collection of them might be made; and they would most undoubtedly be entertaining.

If he did not give Agriculture that spring and life it stands in need of, in order to clear the *Patrimony of St. Peter*, and to render it fertile; the reason was, his being fully convinced, that an enterprize of that nature could not succeed any where, but in an hereditary kingdom, or in a Republic—The reign of the Popes is too short; and if a Successor have capacity enough to pursue the plans of his Predecessor, he often hath not either the time or will to do it.

He had formed grand designs of draining the marshes (the exhalations from which render the territory of *Rome* unwholesome) and of stopping the impetuosity of the torrents, with which the open country of *Bologna* is overflowed. But these designs were executed only in part, because works of this nature re-

quire a deal of time—many hands—and above all—large sums of money.

Praises and commendations, which he called “the food of little minds, and the tit-bits of bigots,” were insupportable to him. He forbade any eulogiums being addressed to himself, and was desirous of banishing all compliments from the Chair of Truth: and when any Poet or Orator by chance published his virtues; “Ah!” would he say, “an *Alexander VI.* and a *Nero* were both praised in “their times.”

“What do you desire of me (said he once to an *Abbé*, who paid him a fine compliment) “for Sovereigns are never praised, but from “motives of interest?—This however is certain, that I will grant you nothing—Christian humility forbids me to reward a flatterer, who endeavours to make me proud—“Speak to me the truth, and I will advance “you—Neither praises nor satires change the “man, and I am always apprehensive, that “people want either to deceive me, or make “a jest of me, when they praise me to my “face.”—He was equally averse to misrepresentations of others, as to eulogiums bestowed on himself.

When in private with *Brother Francis*, (who served him for the space of twenty years) or
with

with Father *Buontempi*, he laid aside his imposing exterior, as a person puts off a dress of Ceremony. Then was the Sovereign eclipsed, and GANGANELLI only appeared—Thus every evening doth the sun withdraw its rays, and presents to us only a half light, friendly to the eye.

We must judge of his familiar discourse from the manner of his conversation, when a private Religious. A man is always found the same, to whatever height fortune may raise him, unless pride hath spoiled his heart. GANGANELLI was perhaps still greater in his private life, than in his public actions. News, Anecdotes, Bons-mots, Science, Literature, were topics he was quite master of. He opened his soul to the sweet pleasure felt in conversation; and he could with equal ease enter into Dissertations with the learned, converse on Politics with the news-mongers, talk with strangers, and humanize himself with Brother *Francis*—"I have been all day a Pope and a Prince," (said he one evening) "and I must resume the tone of Father *Ganganelli*, not to be quite stifled to death—Come let us chat as we used to do." He then would relate the most entertaining stories in so natural and easy a manner, as to discover the excellency of his character.

Whenever

Whenever he saw any *Frenchmen*, he made them draw near to him, and took a particular pleasure in repeating to them, "that he was "the common Father of the Faithful, but "particularly of the *French**." — There was not even a Pilgrim, who, in raptures at the sight of him, did not join his voice with that of the *Romans*, to publish his acts of kindness.

It is a common saying in *Italy*, that "a "Pope never sees the truth, but when he "reads the Gospel." CLEMENT, without employing spies and informers (the ordinary expedient of base souls, and weak minds) looked every where about him, and saw, with his own eyes, whatever it concerned him to know. Then, like an able Prince, he rewarded, or punished—he spoke, or was silent—"Providence," said he, "hath placed me, as a "Sentinel, for no other end, than to watch "carefully over *Israel*." People grumbled that his watchfulness extended to every object; but he was convinced that the happiness of the people depended on the care which the Prince took to enter into every particular with respect to government; and that a Pope, provided he disregarded trifles, could not, in other respects, be too exact.

* Principalmente questo dei Francesi.

This attention of his kept all in play, who had any employments under him—A thing the more necessary, as frauds were committed with impunity under the reign of his predecessors.

LAMBERTINI himself, *Benedict XIV.* (like all authors, who neglect business, to give themselves up entirely to their literary pursuits) was a great Doctor, and gained respect abroad, without having the talent of governing well at home. “He was great in his writings, (said the *Italians*) but little on the throne*.”

CORSINI (*Clement XII*) was blind ten years out of the twelve he reigned; but it may easily be presumed, that his Treasurers and Receivers had good eyes, during that time.

ORSINI (*Benedict XIII.*) of the Order of the *Dominicans*, too great a Saint himself to suspect others of any thing bad, was continually cheated by that wretch, Cardinal *Coscia*, who, though only the son of a Barber in the Kingdom of *Naples*, enriched himself at the expence of the Holy See, was a prisoner in the Castle of *St. Angelo*, and died in the year 1755, loaded with gold, and the execration of the public.

* Magnus in folio, parvus in folio.

The duties of a PRINCE and of a PASTOR are hard to reconcile—Policy often requires what Religion doth not allow—If the quality of a Pastor inspires clemency, that of a Sovereign advises severity. Thus we read that SIXTUS-QUINTUS was a great Monarch, without having the Zeal of a *Thaumaturgus*; and that St. PIUS was a good *Pope*, but a sorry *Prince*—It is the remark of an historian, that the Popes taken from the Order of the *Corde-liers* (who have been to the number of six) had all of them the talent of governing well; whereas those taken from among the *Dominicans*, understood edification better than government.

GANGANELLI was the Pope who united most nearly those two qualifications, as a masculine piety hath much more analogy with Sovereignty, than a minute and trifling devotion. His religion favoured of the temper of his character and genius—it was elevated—it was strong. Had it not been such, he must often have been stopped in his enterprises; whereas seeing every thing like a great man, and setting himself above the rumours of the public, prejudices or events, he had the art of being at once both a PRINCE and a PONTIFF.

The low contrivances, which subaltern and inferior

inferior souls fail not to make use of to gain their ends, were perfectly unknown to him. Although thoroughly acquainted with a Court, which is accused of being a very Labyrinth for its turnings and windings, he never deceived the Politicians, but either by saying nothing, or speaking always the truth—He was too sincere to be acquainted with any underhand doings—he had too great a genius to stand in need of them!

No one ever timed things better than he did. He was seen to wait the moment of action, so as neither to be too dilatory, nor too precipitate. “The hour is not come,” would he say, when he was solicited to hasten any operation, “I distrust (wrote he to Cardinal *Stoppani*) the vivacity of my temper, and “will therefore take eight or ten days to “consider on what your Eminence desires of “me. Our imagination is often our greatest “enemy: therefore I always endeavour to “tire mine, before I set about any thing. “Business, like fruit, hath its time of maturity, and we must never think of dispatching it, when it is only half ripe.”

He was the same in his reading, as in whatever else he did. When he found his mind disposed for thinking, he laid aside his books: and as sovereigns are led by circumstances,

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we must thence conclude, that every one is born to be dependant, it often happened that he sat up a part of the night, and slept a part of the day. "The Rule, said he, is the Religious man's compass, but the wants of the people is the clock of sovereigns—Whenever they want us, we must be ready to serve them *."

This maxim, when he was Pope, often tore him from his books. He only then read for his edification or his amusement. He used to assert that "all the books in the world might be reduced to six thousand volumes *in folio*, and that those of the present age were no more than some paintings, which the moderns had found out the art of washing and cleaning in the most proper manner to be exposed to view.

It is a pity he never wrote any thing himself, though several attribute to him some works of BENEDICT XIV. and especially his *Encyclical Letter*. There would have been found in his writings the phlegm of the *Germans*, and the sprightliness of the *Italians*. But he was so fully persuaded, that there are too many writers, that he was always afraid of adding to the number. "Who knows," said he one day in a joke, but Brother

* La bussola di Frati è la loro regola, ma il bisogno del popolo è l'orologio dei sovrani.

“*Francis* may take it into his head to turn
“writer? I should not be surpris’d to see
“some work of his in his way; but certainly
“it will not be the history of my *ragouts*, or
“it will be a very short one.”

Whenever any of those modish productions were mentioned, which attack the Christian Religion: “The more books, cried he out, “of that kind are written, the more will people be convinced of the necessity of Christianity.” He observed, “that all that the “writers against Christianity could do, was to “sink a pit, to substitute in lieu of it.” He used to say, “that the only reason *Voltaire* “(whose Poetry he was fond of) had for attacking Religion so often, was because it “was troublesome to him; and that *J. J.* “*Rousseau* was a Painter, who never could “take any likeness, and excelled only in “the drapery.”

He was one day giving his sentiments concerning the book entitled, *The System of Nature*, and added: “What gives me concern “is, that the more that book goes on false “principles, the more reputation, and the “more readers it will have in an age like “ours: “it would even acquire a new degree of celebrity, were any one to undertake to refute it seriously.” He afterwards

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remarked, "that the Author of that bad
 "book was a mad-man, who imagined that,
 "by driving the master out of the house, he
 "could dispose of it as he pleased; without
 "reflecting, that no creatures whatsoever can
 "breathe, but as they exist in God*."

"But each age, continued he, distinguishes
 "itself by a new way of thinking. After the
 "times of *Superstition* came the days of *Infide-*
 "*lity*; and man, who formerly adored a *mul-*
 "*titude* of Gods, affects now to acknowledge
 "*none*. *Virtue* and *vice*, *immortality* and *anni-*
 "*hilation* all appear to him synonymous terms,
 "provided some silly pamphlets serve him as
 "a rampart against heaven: and these scan-
 "dals arise, and are daily increasing in the
 "very bosom of the true Religion. While it
 "was persecuted by the heathens, a Pope had
 "at least the glory and happiness of defend-
 "ing it at the price of his blood: but now that
 "he cannot run to Martyrdom, he is unhap-
 "pily obliged to be the sorrowful witness of
 "error and impiety."

These Sublime reflections he made in the
 presence of a Commander of *Malta*, from
 whom I had them; and which clearly evince,
 that he was ever ready to sacrifice himself

* In ipso vivimus, movemur, & sumus.

for the good of Religion; and that when the interests of the Church were at stake, he would not value his life.

It was solely for the glory of the Church, that he, from time to time, created some Cardinals, without any regard to his private connexions, or ties of kindred,

Their Institution, which goes as high as the ninth century, had no other design, than the advantage and honour of Religion. As they are the Council of the Sovereign Pontiffs, whenever these stand in need of advice, there have at all times been found among them men of great souls, whose zeal and learning were of eminent service to the Church and State. Some of them have carried their courage, and their faith to the extremities of the world. Others, appointed thereto by Kings, have governed the most flourishing Empires. The latest Posterity will cite the d'AMBOISES, the XIMENESES, the RICHELIEUS, the FLEURYs, as the bucklers of the kingdoms, of which they were Ministers.

If CLEMENT XIV. did not make a complete promotion during his Pontificate, it may be presumed, that either the crowned Heads laid him under some restraint, or that he was at a loss for a choice of subjects. He would rather choose to come to no determination,

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than to displease any of his old friends, who flattered themselves with the hopes of obtaining the purple, and who might perhaps not be worthy of it. The good qualities, which friendship requires, are not a sufficient title to be made a Cardinal—It is a dignity, which hath too great an influence in what concerns the interests of the Church, to be bestowed at random.

The moment to see CLEMENT, so as to form a true judgment of his great abilities, was precisely that, when with a few friends, and especially Cardinal de *Bernis* (whose different periods of life have been distinguished by the most flattering epochas, and the most delicate productions of genius) he conferred on the matters of the times, and considered of the means of reconciling the interests of Religion with those of the Monarchs. It was then that a profusion of lights produced a meridian brightness, and GANGANELLI, from midst of rays, decided without any fear of a mistake. The least indeed would have been dangerous, as he had to weigh the rights of the Sovereign Pontiff, the motives on which he acted, and to keep within the bounds, which maintain an equilibrium between the Holy Father, and the different Powers.

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The more the functions of a Pope are laborious and to be dreaded, the more need hath he of repose, not to faint under them. The ordinary residence of the Sovereign Pontiffs, during the fine season of the year, is *Castle-Gandolfo*, built by the Chevalier *Bernini*, four leagues from *Rome*, near the lake *Albano*, from whence there is a prospect of the most magnificent objects.

CLEMENT failed not to go thither in the months of May and October, the most proper seasons in *Italy* to enjoy the pleasures of the country: and there, in order to know him perfectly, a person must have seen him anatomize an insect—analyse a flower—run through the phenomena of nature—raise himself by degrees to the author thereof: in a word, it was there he ought to have been seen taking a view of the earth and of the heavens—or retiring within himself by private meditation—or conversing in a familiar manner with some of his friends.

His imagination was raised, at the sight of the beauties, which the environs of *Rome* present to view, to the remembrance of the old *Romans*, who with so much stateliness had trodden the same ground. He read again in his memory the most sublime and most ingenious passages of the Poets. There is scarce

an *Italian* of any education, who is not acquainted with the works of *Ariosto*, *Dante*, *Petrarch* and *Metastasio*: even the women amuse themselves with that kind of reading, and know how to make proper use thereof in conversation.

HIS PHILOSOPHY was of very great help to his imagination; it recalled to his remembrance his different situations in life, the former part of which had passed in obscurity and perfect tranquility; the latter in splendor, and great trouble—Thus does a Pilot, after a darksome and calm morning, find himself, towards the evening, hurried away on a sudden by an impetuous gale, attended with hail, thunder and lightning.

Sometimes, when tired with too much thinking, he would withdraw with *Brother Francis* to some private harbour, where they could not be seen. There they recalled to mind with freedom and familiarity some Cloister-anecdotes; and had any one overheard their conversation, he would have concluded them to have been two equals in every respect.

One day pointing to *Brother Francis*, he twice repeated the following words: “He
“hath kept his habit, and is happier than I
“am, who wear the *Tiara*. They would
“make

“make me Pope; and I very much fear . . .
“ (here he stopped short) but after all we must
“submit to the will of God.”

He was once entertaining himself in this manner, when a message was brought, that there were some Embassadors come to wait on him. They found him as serene, as if no cloud were hanging over his mind—And indeed he laughed in his sleeve at the uneasiness he caused in the curious.

It was during his stay at *Castle Gandolfo*, that he ordered a elegant repast to be served up to some *Grandeos of Spain*, and forgetting he was a Sovereign Prince, he came, out of pure friendship, to see them at table, and would not even suffer one of them to rise to pay him any respect.

The PUBLIC imagined that he had lost sight of the grand affair of the *Jesuits*, and that, according to the practice of the Court of *Rome*, he only sought to gain time: but in reality he never ceased thinking of it from the moment of his exaltation. He sometimes caused the Archives of the *Propaganda* to be opened, to see therein the Memoirs of Cardinal *de Tournon*, of Messieurs *Maigrot* and *de la Beaume*, as also those of the *Jesuit* Missionaries: at other times he would get a person to read to him the accusations brought against the *Jesuits*, and their

apologies—There was no publication of any consequence, either for or against the *Company of Jesus*, of which he did not make himself perfectly master; and as he distrusted equally both panegyrics and satires, he did not look out for arguments and proofs, to determine what he was to do, either in the one or in the other sort of those writings. Never was man more impartial—he renounced his own will—he divested himself of whatever favoured of prepossession—he judged as posterity itself will judge hereafter.

When the POTENTATES pressed him to come to a determination of this affair, he answered: “Give me time to examine the important business on which I have to pronounce. I am the common Father of all the faithful, but more especially of the Religious; and I cannot destroy a famous Order, without having such reasons for so doing, as will justify me in the eyes of all ages to come, but above all in the eyes of God.”

The common people, who always idolized his person, ceased not to bless his reign, and their continuing to do so to the last, is his greatest eulogium. Every one knows, that the *Romans* easily pass from an enthusiastic admiration to downright hatred—that they more than once have abused the very Pontiffs
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they had most desired—and that a Pope to please them, ought not to reign above three years. Unhappy on account of their laziness, they always hope, that by changing their Masters, they may become more fortunate; in the same manner almost, as a sick man fancies he shall be much better, when he hath changed his posture.

Something would have been wanting to the glory of CLEMENT, if he had not contributed to the embellishment of *Rome*, a city so susceptible of ornaments, and so fertile in riches proper for its decoration. He therefore, emulous of treading in the steps of SIXTUS-QUINTUS, PAUL V. and BENEDICT XIV. composed a *Musæum* of whatever can satisfy the curiosity of antiquarians and travellers, that is to say, of the rarest things which have come from the hands of the ancients.

One would have said that *Rome* was desirous of honouring his Pontificate, and in haste to bring to light those Master-pieces of Art, which were concealed in its womb. There was not a year passed, in which were not found, by digging, some Vases, Urns, and Statues, of immense value; and these precious remains were an addition to the magnificent Collection begun under LAMBERTINI. There, with a single glance of the eye, is seen

the triumph of the Religion of ROME : I mean the wrecks of whatever was used in the pagan sacrifices, and the ruins of all those profane Divinities, whose statues are now only considered on account of the chizel, which seems to animate them.

When CLEMENT could steal away from the multiplicity of business, with which he was beset, he used to visit these monuments with some foreigners of distinction, or some famous Artists, more like a sovereign, who makes it a duty to embellish his Capital, than a lover of the arts, who gratifies his own taste. This is what he said himself to the *Chevalier de Chatelus*, a worthy descendant, for his parts and learning, of the immortal *d'Aguesseau*. After having discoursed with him on different subjects, he added : “ that being born in a
“ village, and brought up in a Cloister, where
“ none were inspired with the love of the fine
“ Arts, he could not acquire the science necessary to judge, like a Connoisseur, of the
“ monuments he had collected ; but, as a Sovereign, he thought himself obliged to expose the finest monuments to the eyes of
“ the Artists and the Curious, that they might
“ be known and imitated.”

If he did not always reward the learned, in proportion to what might have been expected

pected from so enlightened a Pope, it must be attributed solely to the circumstances of the times. The multiplicity of business, and the shortness of his reign, left him no time for what would have given him the greatest pleasure—Moreover a Pope doth not always do, what he would do—There are incidents which tie up his hands. But he was always seen very attentive to the bestowing of Bishoprics on such only, as were duly qualified, and for this reason he often nominated some Religious of his own Order.

It seldom happens that a Pope is not very circumspect in the nomination of Bishops. He knows very well, that for the good government of a Diocese, a Bishop must not only be *the Salt of the earth*, but that he must also be *the Light of the world*; and it is for this reason, that the Bishops in ITALY are, in general, as humble as they are learned and as charitable, as they are zealous. They observe strict residence; and live in the most cordial manner with the Parochial Clergy: for they must not be confounded with those *Monsignori*, known in *Rome* under the name of *Prelati*, and who often, as they are not even in orders, fill posts, which might be occupied by mere laymen, and are a sort of servants of the Pope in his different functions.

CLEMENT was no less exact in the nomination of his *Nuncios*. He was desirous that his Embassadors should do him honour by their morals and learning, and, above all, by their love of peace. And if he made choice of *Monsignor Doria*, notwithstanding he was so very young, for the Nunciature of *France*, it was, because he perfectly well knew that his rare virtues had outrun his years, and that his merit was already answerable to the greatness of his name. Moreover he did not nominate him his Nuncio in *France*, and send him thither as an Angel of peace, capable of keeping up the harmony between the Head, and the eldest Son of the Church, till after that Prelate had acquired great consideration in *Spain*, whither he had carried the blest child-bed linen.

RELIGION had but too often felt the unhappy effects of an indiscrete zeal; and it was to repair, as far as possible, the mischiefs done thereby, that CLEMENT (all whose steps and thoughts were regulated by prudence) observed the Evangelical toleration, which the divine Legislator made use of towards the *Saducees* and *Samaritans*—that toleration, which would not call down fire from heaven—which fears to put out the still smoking match, or to entirely break the already broken reed—

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“Charity, used he to say, is but too often
“lost in support of Faith, without reflecting,
“that though it be not lawful to tolerate er-
“rour, it is forbidden to hate and persecute
“those, who have unhappily embraced it.”

From such passages as these we are natu-
rally led to believe, that he would have stop-
ped the fury of the *Ligue*, and consequently
the excesses of both Catholics and Protestants,
had he reigned in those times of confusion
and horror, when Fanaticism borrowed the
language of Religion to immolate to its rage
whole multitudes of Citizens.

Resentment never found admittance to his
breast: “I leave it, said he, to bigots to keep
“a register of such as have hurt them or
“slighted them.” If he ever called to mind
his enemies, it was only to give them some
marks of kindness and affection. In like man-
ner the Church, of which providence had ap-
pointed him the Head, holds it as a maxim
to pardon—that Church, which, though al-
ways attacked, and always victorious, opposes
only patience and meekness to persecution,
and even prays for those who have the auda-
ciousness to insult it.—The conduct of a
Pope ought to be like that of the Church;
and then is seen on earth a picture of hea-
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If, besides the natural kindness, which the *Italian* Lords shew their servants, and which renders them so extremely affable, the Holy Father moreover took a particular pleasure in conferring with others upon any particular subject, it was, because he thought every one capable of giving him some information. “I have profited more, used he to say, by conversation, than by reading; and there is not one, even of the lowest rank, who hath not taught me something.”

In like manner MARCUS AURELIUS used to say, that he was indebted for what he knew to his parents, his friends, neighbours, and even to his servants—The testimony of these latter in favour of their masters is not liable to suspicion; the greatest man lies quite open to them; and the nearer they were to GANANELLI's person, the more they esteemed and valued him.

He had the happy quality of never suffering himself to be prepossessed against any one; and the reason he gave for it was, “that to be thus prepossessed against people was the defect of the great ones; but that he was born little.” Few informations were brought to him, as he insisted on the informations being proved—A great soul despises informers, and gives no ear to them.

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He was once desired to abandon a man of talents, on account of the irregularity of his conduct; when he gave this answer: "As it is not in consideration of his faults that I do him a kindness, but on account of his parts; I do not see any motives, which oblige me to abandon him."

In all the largesses he bestowed, he never sought for applause, but from his own heart; and he was always satisfied, when he had consulted it, because it never advised him, but to do what was great and good.

As the FINANCES are an object, which challenge a double concern in a Pope, in as much as he is a Pontiff and a Prince, he gave his whole attention thereto. The revenue of the Sovereign Pontiff is computed to amount to 4000000 of Roman Crowns, of which *France* annually pays 600000 livres, and no more, for bulls, resignations, and dispensations: but this is an article, which when added to what other Kingdoms give, amounts to an important sum, and which unhappily contributes to keep up the sloth of the *Romans*. The Popes having all this money, scarce lay any taxes on the people; and where the people have no taxes to pay, they inevitably fall into a state of benumbing sloth. *Rome* depends on the subsidies, which are sent her, as *Madrid* does
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on her Galleons ; and this destroys every spring of action among the Citizens.

It is of the utmost importance that the Pontifical Treasury should be carefully watched : Financiers, Stewards, Administrators, and Nephews above all, have, but too often, put therein a greedy hand, either for the gratification of their pleasures or their ambition : but CLEMENT took care to provide against so dangerous an abuse. Besides paying all the expences of the Conclave, in which he was chosen, some debts of the Apostolic Chamber, and all those of his predecessor : besides establishing manufactures, and knowing how to give away, without letting any thing be lost ; he satisfied all his engagements, and the money was employed no other way, but as designed, in keeping up the Pontifical Court, and buildings ; the expences of Nunciatures and Missions ; the payment of troops, artists, workmen, &c. without taking into the account the pensions paid by the Holy See to decayed Gentlemen and new Converts.

Add to these expences the others CLEMENT was obliged to be at for the reception of the Princess Dowager of *Saxony*, and the brothers of the King of *England*, who came to *Rome* in his time ; as also the considerable presents he made to several Sovereigns, the number of Couriers
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he dispatched to them, the nature of the business he had to transact with them, requiring equal expedition and frequency. Nothing was omitted of what was to be allowed to the dignity of the Throne, the splendor of a Court, which hath ever been majestic, and the singular circumstances of the times; while the Sovereign Pontiff, in the midst of grandeur, lived like an Anchorite, and seemed a stranger to all the pomp that surrounded him.

But what completes his glory is his having forgotten himself and his relations. He is not known to have any relations, or even a country. He is the high Priest *Melchisedech*, whose family and origin are both unknown, and, like the Saviour of the world, he acknowledges none for his brethren, but such as fulfil the law of God.

The history of *Nepotism*, the rock on which almost all the Popes have split, teaches us, that the more devout they were, the more they enriched their nephews, and raised them to the greatest honours. *Ottoboni*, a Venetian, who took the name of ALEXANDER VIII. was very old when he was chosen; and being in haste to do all the good he could to his relations, he never ceased repeating: "Come, my friends, let us be quick; the clock hath struck two and twenty, and I have only
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“two hours more to live*, alluding to the way they count the hours in *Italy*, which always make twenty-four, when the night begins. Noon or mid-day, according to this distribution of the hours, in winter is at nineteen o'clock, and at sixteen in summer, with respect to the course of the sun.

ABBANI, so well known by the name of CLEMENT XI. refused the Papacy for a long time, alledging that he had Nephews, and that he found himself weak enough to advance them. This acknowledgment of his was disregarded, so great was the desire of having him for Sovereign Pontiff: but he shewed afterwards, that the motives he alledged for refusing the Tiara were well grounded. *Rome* abounds with families, on which the Popes have heaped riches and honours; but neither LAMBERTINI nor GANGANELLI will ever be mentioned on that score—They ran into the opposite extreme.

The Nephews of the former had been almost in a state of indigence, if the King of *Sardinia* had not advanced them: and those of the latter have hitherto remained under a cloud, which no one hath yet dispelled. SIXTUS-QUINTUS himself had the weakness to ag-

* “ Vinti due ore sono sonate.

grandize his family to that height, as to give it a place among the *Roman Princes*: but CLEMENT is resolved to belong to *Jesus Christ* alone, whose Vicar and Apostle he is. When any one interests himself in favour of those who are united to him by the ties of flesh and blood, he answers: "If you recommend them to me as relations, I love them with all the plenitude of my heart: if as poor, they have a competency to live on, and a person is always rich enough, when he hath wherewith to satisfy his wants."

He gave a most striking instance of this himself, by refusing to have any other snuff-box, than that which he had when a private Religious; and valuing gold no farther, than as it is employed in works of charity.

Severe to himself—indulgent to others—a stranger to the conveniences of life, except to deprive himself thereof—he stuck literally to the words of *St. Paul*, who recommends to us the use of creatures, as if we used them not.

The Sovereign Princes, who had all a real affection for him, interested themselves in his preservation, at the very time that he suffered nothing to transpire with regard to his designs. They knew his virtues, they saw in his private letters the greatest sincerity of soul,

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and uprightness of heart. Moreover, it was an act of gratitude they owed him. There was nothing happened in scarce any of the Courts of *Europe*, which was a subject either of sorrow or joy, on occasion of which CLEMENT XIV. did not give public marks of his sensibility. He carried his attention so far, as to visit the national Churches on the days, when the feasts of the Sovereigns were celebrated therein. It evidently appeared that he was born to be seated among them, and his soul (though he knew it not himself) would not have been at its ease, if it had not reigned—Such are great men! Their genius, like the activity of fire, seeks only to expand itself.

An abuse had long prevailed in *Rome*, which left to Quacks the care of killing with impunity, as their interest or pleasure directed them. But an Edict of the Sovereign Pontiff soon appeared, which enjoined all approved Physicians to have their names enrolled in a Catalogue, with a prohibition to all others of practising. The *Cardinal-Chamberlain* was charged with the execution of this decree, and order was restored.

But the occasion on which he shewed the greatest vigour and resolution was, when he heard that a certain *Peter-Andrea* had fraudulently sent corn out of the Ecclesiastical State,
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and transported it on board the Pope's own Galleys, to *Fiumicino*. Forgetting then his natural sweetness of temper, and seeing only the danger to which his people would be exposed by such villainies, he could not contain himself. "Clap him up in prison," said he; "let him be brought to his trial; and let the public see, that to lessen the subsistence of my people, is to take away my life."

There is no country in the world where so much indulgence is shewn to crimes as at *Rome*. A Pope, in quality of the Head of a Religion which abhors the shedding of blood, and surrounded by a number of Cardinals, who all have the privilege of saving criminals, and who, but too often, take them under their protection, hath his hands in a manner tied by these circumstances, unless he will exert his whole authority—But he fears the imputation of cruelty, and chooses rather to grant a pardon.

GANGANELLI was somewhat more severe than his predecessors; and if he had not succeeded to reigns too mild, we should have seen him punish with greater rigour. This he let the Bishop of *Malta* know, when he ordered him to come to *Rome* to receive the reprimand he deserved, for having grievously offended the Grand Master, and as owing a satisfaction to the Potentates.

CLEMENT XIV. was called the *Pope of the Sovereign Princes*, and it must be owned that he had a tender love for them, and was sincerely beloved by them. This appeared from the various presents, which they were continually sending him. From the King of *France* he received a valuable collection of all the medals, which form the Chronological History of his august predecessors. The King of *England* himself contrived to transmit to him some very great curiosities, as a testimony of the high esteem he held him in.

The busto of GANGANELLI may be seen at London among those of other great men; and it is well known, that when he heard of this, he cried out: "Would to God they
" would do for the sake of Religion, what
" they do only out of a personal regard for
" me*."

Thus, during this century, have two Popes received the most distinguished marks of esteem and affection even in *England* itself. Mr. *Pitt*, a relation of the Minister of that name, being desirous to procure a busto of LAMBERTINI, ordered the following inscription to be engraved on the Pedestal: " John Pitt, who
" never spoke a good word of any Priest of

* Utinam quæ faciunt pro personâ, facerent in favorem religionis.

“ the Church of *Rome*, caused this monument
 “ to be erected in honour of BENEDICT XIV.
 “ Sovereign Pontiff.”

Let us learn from these examples that great men belong to all ages and all nations; and let us divest ourselves of all prejudice, when justice is to be rendered to them, or they deserve to be admired.

The EMPRESS of RUSSIA, whose knowledge extends from North to South, struck with the merit of GANGANELLI, wrote to him in the most respectful terms, to desire of him a *Catholic* Bishop for the government of the Prelates and religious of the *Roman Rite* in her territories.

The KING of PRUSSIA himself, by a marked predilection for CLEMENT XIV. granted him, what he had constantly refused to BENEDICT XIV. and CLEMENT XIII. viz. leave for the Bishop of *Breslaw* to visit a part of his Diocesans, who had for many years been deprived of the presence of their Pastor.

He was esteemed even by the very SULTAN himself, predecessor to the present, a truly enlightened Prince, who one day said to the *Venetian* Ambassador: “ If all your Popes had been
 “ like the Pontiff you have at present, our
 “ *Greek Patriarchs* would never have had such
 “ a dislike to the Court of *Rome*. He is a Sage,

“ whose uprightness and learning I greatly
“ esteem, and who never will be reckoned as
“ one of the crowd.”

The *Irish* Catholics found the effects of his connexion with the King of *England*. They were not disturbed under his Pontificate, as they had formerly been, according to what some Friars told him, who came from *Ireland* to the general Chapter—He loaded them with acts of kindness to compensate for what they had suffered for the faith.

Several repairs were made by his orders at the Ports of *Ancona* and *Civita-Vecchia*, and, on account of the encouragements he bestowed on men of talents, there was employed in his presence the famous Machine, which, by turning aside the waters of the *Tyber*, a river as deep as it is muddy, gives an opportunity of dragging thereout valuable riches. This project had been attempted in CLEMENT XIII.'s time without success.

But what still deserves more regard, is the care he took of the VATICAN LIBRARY, a Collection as voluminous, as that of the King of *France*, whatever the *Dictionnaire Encyclopedique* may say to the contrary; and, if you believe the *Romans*, of much greater value. He enriched it with Prints, Manuscripts, and Medals, which some lucky circumstances had procured

cured him. This Library, it is well known, hath been considerably augmented by that of Cardinal *Passionei*, that famous scholar, who seemed to be a man of all ages, and of all countries, so very extensive was his knowledge.

It was in vain to ask CLEMENT XIV. for any place, unless the person in whose behalf it was asked, had proper talents for filling it. "He grants little to birth, as an Embassador wrote to his Court, enough for services done, and a great deal to known merit." He once said to a Cardinal, whom he had just created: "You are nothing indebted to me, but owe all to the place you filled before."

There are certain posts which naturally lead to the Cardinalate, and which it is of importance to fill with proper subjects. The smallest employments in *Rome*, according to the remark of the famous Abbé *Nicolini*, "are so many steps which lead to vast palaces, and Valleys are changed into Eminences."

The *Romans* are naturally fond of Allusions and Allegories. Their imagination, which partakes of the heat of the climate, and perhaps of the neighbourhood of Mount *Vesuvius*, (although *Rome* be forty leagues from *Naples*) excites in them some happy sallies, but too

often mere puns, which they themselves call *Inspidities*.

While the minds of people were divided about the future destiny of the *Jesuits*, and this uncertainty afforded room to a thousand conjectures, and a thousand discourses, the Sovereign Pontiff, who had taken time to examine by himself both the accusations brought against them, and their apologies, nominated a Commission of Cardinals, and some Prelates to assist him in the execution of his designs.

MAREFOSCHI known for his uprightness and knowledge, ZELADA for his easy and subtle wit, CASALI for his good sense and resolution, CARAFFA for his good intentions, CORSINI for his candour and equity, were the Cardinals the Pope made choice of, and appointed by a Brief *de Rebus Jesuitarum agendis* to examine the houses and concerns of the society with all the zeal, exactness and discretion, which an undertaking of that nature required.

It was proper some Lawyers should be joined with the Commissioners, and such were named, as were judged most capable of acquitting themselves worthily of that delicate employment. CLEMENT, accountable to God, to the Church, to the Public, to the present Age and to Posterity, had Ecclesiastical, Civil, and Judiciary forms to observe. Without

out this precaution, he would have been accused of having followed by his own judgment; whereas the whole Universe ought to be witness of the manner in which he proceeded.

Every body's eyes were fixed on him to see what he would do, according to the interest they took in the affair of the *Jesuits*. Some gave out that he could not destroy them, because the Council of *Trent* had approved of them: others maintained that the Council had only spoken of them occasionally; while *Pasquin*, ever a great prater, said "they would infallibly be destroyed, as the *Marechaussée** of "God were at their heels"—There is nothing happens in *Rome*, on occasion of which malignity doth not make that Statue speak; and it would be a thing quite contrary to custom to write the life of a Pope without mentioning some strokes of his wit.

The HOLY FATHER had ordered public prayers without declaring expressly his intention in so doing: but every body knew that the *Company of Jesus* was the object of those prayers. He prayed himself without ceasing, going almost every day to the Church of *our Lady of Victories*, that he might receive the

* A body of horse employed in the pursuit of Malefactors.

lights he stood in need of, "begging, as he
 "expresses himself in his Brief, with many
 "fighs and continual prayers, particular aid
 "and counsel of the Father of lights*."

The thunder which had been growling for
 some time, and which still remained suspended,
 without its being possible to foresee how it
 would burst out at last, rendered the situation
 of the *Jesuits* more cruel than ever; and the
 more so, as they only removed from one coun-
 try to another to meet with new misfortunes.

Scarce had they taken refuge in *Avignon*,
 when that city was seized on by the *French*:
 and as soon as they withdrew to *Corsica*, they
 found themselves, by the singularity of events,
 under a necessity of quitting it†.

If the POPE had consulted only his own
 heart, he would, no doubt, have softened
 their destiny, as he himself often declared.
 But powerful motives had determined him to
 act in the manner he did: *gravissimis adducti*
causis are his own words: and the Monarchs
 who insisted in the abolition of the Order,
 were not of a character to bend.

JOSEPH King of *Portugal*, jealous of his
 power and of his rights, did not think he

* Multis gemitibus, & continuis precibus singulare à
 patre luminum exposcentes præsidium & consilium.

† Lassis non dabatur requies.

could

could be sufficiently revenged, unless the Church was ridded of those men, whom he considered as his greatest enemies. CHARLES King of *Spain*, as invariable in his resolutions, as in his principles, thought that the best means of hindering the *Jesuits* from ever entering his kingdom again, would be to abolish the Order. LEWIS King of *France*, ever a friend to the Popes and the Clergy (to please whom it was consequently the interest of *Rome*) suffered himself to be carried away by the circumstances of the times, which were no way favourable to the *Jesuits*, and by which he was more than ever attached to *Spain*. CHARLES King of *Naples* saw a plan completely formed among his august relations; and FERDINAND Duke of *Parma*, a Prince already capable of determining which side to take, would not suffer men accused of misdemeanours to remain in his territories. There were none but their Ministers, who could abate the zeal of the Monarchs. The influence they have over them is well known: but those who were then in favour, warmly advised the total suppression of the society; and their suffrage had the greater weight, as they were highly esteemed throughout all *Europe* for their reputation and talents.

Finally

Finally the EMPEROR, and EMPRESS-QUEEN of *Hungary* consented to the destruction of the Society, after informations had been communicated to them in order to determine them to take that step.

CLEMENT XIV. had he even been a friend of the *Jesuits*, could no more hold out against such authorities, than any other Pope could have done; or had he presumed to attempt it, he must have exposed *Rome* to some violent storm. CLEMENT XIII. himself, at the time of his death, had determined to abolish them*, and the thing would then have caused the greater surprise, as he must have been obliged to declare against his own work, the Bull *Apostolicum*.

St. IGNATIUS, a Spanish Gentleman born, was almost as much indebted to the Kings of *Spain*, as to his own virtues, for the propagation of his Order, and his own Canonization: and the Monarch this day on the throne, had formerly the same attachment to the *Jesuits*, as his Predecessors. Nevertheless he changed all on a sudden; and, to the great astonishment of *Europe*, he was seen to declare himself their accuser before the Holy See, and there to pursue their destruction with great eager-

* Contigit ejusdem Pontificis obitus, qui rei cursum exitumque profus impedivit. *Brief.*

ness,

ness, after having banished them from all his territories almost in the twinkling of an eye, and with a secrecy, of which the *Spaniards* alone are capable.

According to the ordinary course of human events, a change so sudden must have been grounded on some motives, and the more so, as the King of *Spain* was ever a Prince as religious as he was just. The *Jesuits* attributed it to horrible prejudices, which some people had inspired that Prince with against them; their enemies attributed it to conspiracies formed against his person; the public to the revolt that happened on occasion of the Edict against the cloaks*.

Similar interpretations, to their disadvantage, were put on the complaints brought against them by *France* and *Portugal*. Some people thought they discovered therein calumnies, to blacken them in the eyes of the Potentates, and incense their wrath against

* The insurrection here alluded to happened on the 23d of March, 1766, about four o'clock in the afternoon, on occasion of rigorously enforcing the King's Edict against flapped hats and long cloaks. 70 or 80 of the Guards were killed; and the King privately retired from the Capital, though the most solemn assurances were given his Majesty by the revolted of his personal safety. See the account at large in the *Annual Register*.

them.

them. Others imagined they perceived bankruptcies and criminal attempts—Even the wits of the age persuaded themselves, that the Society was destroyed for no other reason, but because forsooth, “the Journalists of *Trevoux* “had presumed to attack their paradoxes.”

Whatever might have been the cause of so great an event, which perhaps posterity may know, but concerning which we at present can only form conjectures, it may be presumed that the *Company of Jesus* was destroyed only on account of some of its members, who precipitately hastened its ruin: for it would be absurd to imagine that a religious body of men, spread throughout every country of the world—men of such refined policy, as they were supposed to be—could under the tie of secrecy, have a standing order to excite revolts, or form conspiracies, as occasion required.

The COMMISSIONERS entered on the exercise of their functions, made visitations, and took informations, while CLEMENT seemed to have nothing to do, but to entertain strangers, and to apply himself to his functions.

The life of a POPE is commonly believed to be a tiresome sort of existence, by reason of the distance he keeps at from the pleasures of the world. But besides the pleasing satisfaction

faction there is found in the discharge of one's duty, when a person hath the real spirit of his vocation, all the moments of a Sovereign Pontiff are infinitely diversified. A continual care of all the Churches—a constant correspondence with the Catholic powers—a daily watchfulness over a people, the government of whom requires a great detail—a succession of audiences, sometimes amusing, and sometimes of a serious nature—functions as holy, as they are august—a mixture of conversation and study—an alternative of going abroad, and retirement at home, from a life the most fully employed, and the most diversified.

The public news are another kind of occupation for a *Pope*, who, in quality of a *Sovereign Prince*, must have some concern therein: and *Rome* is, of all the cities in the world, the place to which news are soonest brought, and most talked of. Every thing is there known by means of the Nuncios, by the frequency of Couriers, and still more by the Religious, who are spread about everywhere, moving from place to place: “They
“are our best correspondents,” said INNOCENT XII. (*Pignatelli*) “and receive the least pay.”

CLEMENT made use of all these means, that nothing might escape his knowledge. It was of great importance to him to know the different
ferent

ferent Courts, and their Agents; but of still greater to endear himself to them: and in this he succeeded beyond his hopes. The King of *Spain* desired him to stand God-father to his grandson; and the King of *Naples*, who, still irritated by the proceedings of the late Pontificate, would have refused any other Pope the annual tribute of the Palfrey, and twelve thousand Roman crowns, suffered that ancient custom to continue out of regard to GANANELLI.

There are some men, who force the admiration of the public, and CLEMENT was of that number. Becoming all to all, like the great Apostle, he yielded according to circumstances, and the necessities of the times. He had studied history too well, and he was too intimately acquainted with the genius of the age, to provoke Princes and Nations.

Though brought up a Religious himself, he freely consented to the changes, which were made in different Orders. But that none might accuse him of timidity, he knew how to resist, when an attempt was made to withdraw the Monks from his immediate jurisdiction, in order to subject to that of the Ordinaries; and, on an important occasion, he wrote thus to a Sovereign, who desired something of him contrary to the lights of his own
con-

conscience: "To oblige you, I will go as far
"as the gates of hell, but I will not enter
"them."

His enemies laboured very officiously to deprive him of the hearts of his people; but they could not succeed. The loudest and most sincere acclamations never failed being heard, whenever he returned from *Castle-Gandolfo*.

"If any thing, said he, can afford me comfort
"in the midst of the honours and troubles
"which oppress me, it is to see the people
"contented and pleased." And indeed he always anticipated their desires in whatever could afford them pleasure; and judging, like an able Prince, of what was requisite to grant them, he allowed of some public rejoicings and sports, which his Predecessor had suspended through an indiscrete zeal.

He had moreover two excellent titles to the love of his people; his affability which gained him the hearts of all; and the advantage of being born in the Ecclesiastical State. The *Romans* have always something of a dislike to a Pope, who is not their Countryman: they pretend that he doth not govern so well as a Pontiff of their own nation would do; and the reason they give for this is, that a person, in spite of himself, retains his prejudices in favour of the country in which he was born, as

also of the form of government which he had always liked and had been used to.

They cannot however deny, but that the Religious of different Orders, who have been raised to the Papacy, have governed with wisdom, though born in different climates; and that they have greatly contributed to their glory and prosperity. Nor have they forgotten, that the Sovereign Pontiffs taken from the Order of St. *Benedict*, have greatly enriched the Holy See, since this saying is become a proverb in *Rome* itself: "If there had never been a *Benedict*, *Peter* might have gone a begging*."

GANGANELLI perfectly answered the expectations of the *Romans*: he accommodated himself to their manner of thinking and living. If any *Pasquinades* appeared, he let them have their run; being convinced that the very nature of the inhabitants of *Rome* must be first changed, before their pens or tongues could be stopt. "They are, said he, like the *French*, void of all hatred and ill will, but incapable of restraining a *bon mot*."

In the mean time the affair of the *Jesuits* was come to full maturity; and nothing now remained to be done, but to pronounce a definitive sentence, that was to determine their

* *Si Benedictus non fuisset, Petrus mendicasset.*

fate.

fate. CLEMENT redoubles his prayers, as he himself assures us, and in full confidence of being assisted by the presence and inspiration of the Holy Ghost, he forms the plan of the Brief he is going to draw up.

THIS BRIEF is not one of those publications calculated only for a day, and which, when our curiosity is satisfied with reading them once over, are forgotten; but it is a monument which will subsist throughout generations to come, and hath been seen in different lights, only because men judge of it as they are affected. We identify ourselves, without perceiving it, with the principles we have imbibed in our youth—with the opinions of those whose company we keep—with the ideas of the bodies, whose institute we embrace—for fear of losing our credit, or of appearing singular: and truth is no more than a Chimera, of which we make a jest with impunity. “In public, said a certain man in place, I speak in favour of the *Jesuits*; but “I am not interiorly a partisan of theirs.”

Notwithstanding all the precautions the HOLY FATHER had taken not to be deceived, he still distrusted himself: and in order to avoid all reproach, he communicated his Brief to some of the most learned among the Theologians and Cardinals. He carried his atten-

tion still farther, and secretly sent it to the Potentates interested in the quarrel with the *Jesuits*; and even to those, who were indifferent with respect to that dispute, to take their advice, and not to expose his own authority to be called in question—A wise precaution, which would have saved *Rome* a deal of vexation and trouble, had she always followed the same method, before she published her decrees!

When he had received the answers of the Princes, who approved of his resolutions, and promised to have them executed according to their form and tenour, he waited still some time longer: not that he was intimidated by papers posted up, even in his own palace, “recommending the HOLY FATHER to the “prayers of the public, as being soon to die*,” but because a thousand different objects presented themselves to his mind.

He saw that he was going to extinguish an Order fruitful in great men, and which had produced, in every climate, Litterati, Missionaries, Preachers, men of learning and sanctity—That he was going to cause an immense chasm both in the pulpits and colleges, which it would be very difficult to fill again.

* *Pregate per il Papa, che presto morira.*

Lastly

Lastly that he was going to render himself odious to a multitude of people in power, who were prejudiced in favour of the *Jesuits*, and even to some pious souls, who knowing nothing of them, but their edifying exterior, judged them deserving of a better fate.

He saw at the same time, that their existence “ had caused disturbances almost “ from the very beginning*.” — “ That “ the complaints and accusations brought a- “ gainst the Society encreased more and more “ every day†.” — “ That the Kings of *France*, “ *Spain*, *Portugal*, and the *Two Sicilies* had “ found themselves absolutely obliged to drive “ them out of their territories, and demand their abolition.” — “ That a great number of “ Bishops and others, distinguished for their “ dignity, learning and religion, had solicited “ their suppression||.” — “ That they could no “ longer produce those excellent and abun-

* Suo fere ab initio varia diffidiorum ac emulationum semina pullulasse.

† Auctis etiam quotidie magis in prædictam societatem clamoribus et querelis.

‡ Reges Francorum, Hispaniarum, Lusitanæ ac utriusque Siciliæ suis ex regnis socios dimittere coacti omnino fuerint & expellere.

|| Episcopi complures, aliique viri dignitate, doctrinâ, religione plurimum conspicui.

"dant fruits, which were the design and end
"of their institution*,"

These are the very words of the Brief,
without any addition.

He saw lastly, that they themselves had
consented to their own annihilation, when
they declared, without any ambiguity, by the
mouth of their *General*, that they rather chose
to subsist no longer, as a body, than to under-
go any reformation†.

This rash answer was the more surprising,
as they knew that the Church itself may be re-
formed in matters regarding discipline; and they
ought to have remembered what BENEDICT
XIV. had said in express terms to their then
General Centurioni: "It is an article of faith
"that I shall have a successor, but it is not
"so that you will have one."

So true it is, that men of the greatest sense
are easily blinded in their own concerns—
The credit and reputation which the *Je-
suits* had so long enjoyed, had dazzled their
eyes. "Their misfortune was, that they
"thought themselves necessary," said Cardi-
nal *Stoppani*.

* *Prædictam societatem . . . uberrimos amplissimosque
fructus & utilitates afferre amplius non posse.*

† *His words were these: Sint ut sunt, aut non sint.
Let them either continue as they are, or not at all.*

At

At last CLEMENT XIV. after having maturely weighed the motives which determined him, with his eyes raised up to heaven, signed the famous Brief, which suppresses for ever the COMPANY OF JESUS. It bears date the 21st of July, 1773; a day which most certainly will never be forgotten in history. —And indeed the title of the Brief is: FOR AN EVERLASTING MEMORIAL*.

Here a multitude of reflections present themselves, which I must leave the Reader to make; and which cannot fail of being judicious, provided a spirit of party hath no share in making them. This spirit is the more dangerous, as it assumes every appearance of zeal, and by thus concealing itself, even from the eyes of the most devout people, often makes them lose Charity.

Immediately after this memorable action, the Holy Father commissioned Cardinal *Malvezzi*, Bishop of *Bologna*, to secularize the *Jesuits* in his Diocese; and this Prelate, who from his infancy had been given to devotion, turned it all against them, and prosecuted them with great zeal. —An ill-judged opposition on the part of a *Rector*, accustomed to meet with nothing but respect and homages, drew on them this terrible disgrace.

* AD PERPETUAM REI MEMORIAM.

Soon after did all the Bishops of the Ecclesiastical State receive the same commission; whilst Cardinal *Maresfchi* readily obeyed the orders of the Holy Father in making the *Jesuits* give an account of their administration, and expelling them from their own houses.

The doors were opened, the papers (at least what they had left behind them) were taken away: and after the informations wanted had been obtained, the *Jesuits*, who had long foreseen the misfortune they were threatened with, evacuated the spot, and abandoned both the Colleges and the Revenues.

The ROMAN SEMINARY had been scrupulously examined and searched: it reckoned among its pupils four SOVEREIGN PONTIFFS, a multitude of CARDINALS, BISHOPS, and GENERALS of armies: and had been under the direction of the *Jesuits* for the space of two hundred years. If some mistakes were discovered in the administration of the temporalities, it must be owned that these *Jesuits*, who were believed to understand their own interest so well, had not the talent of administration.— Their Procurators were often incapable, or at least negligent.

It was a dreadful stroke to the friends of the *Jesuits*, when they saw that the instruction of youth was taken from them, and that they were

were going to be deprived of the famous *Roman Seminary*, which had so often afforded them an opportunity of shewing their talents, and had procured them so many protectors and friends.—The lightning soon blazed out on every side, and the conflagration it caused, cast *Rome* into a state of stupefaction.

On the tenth of August, about nine o'clock in the evening, the Prelate *Macedonio*, *Accessor* to the Congregation of the Cardinals, went to the professed-house of the *Jesuits*; the Prelate *Sersale* to the *Roman College*; the Prelate *Alfani*, above-mentioned, to the house of the *Noviciate*; the Prelate *Archetti* to the *German College*; the Prelate *Regatti* to that of the *Greeks*; the Prelate *Porta* to that of the *Maronites*; the Prelate *Passionei* to that of the *Scotch*; the Advocate *Zuccari* to the *Penitentiary*; the Abbé *Diogeni* to the hospital of the *Jesuits* expelled from *Portugal*; lastly the Abbé *Foggini* to the *English College*.

Each of these Commissioners being come to the place of his destination, accompanied by a Notary, thirty Sbirri and a piquet of Soldiers, commanded the doors to be opened—called together all the *Jesuits* in the house—read to them the Brief of their extinction—
informed them that the Apostolic Chamber would furnish every one of them with the
dress

dress of a secular Clergyman : that those, who should choose to quit *Rome*, would be allowed travelling expences—that their books and effects should be delivered to them—and that pensions would be allotted them.

The General Ricci, that pretended Despot, who hath been painted in every colour, and who then shewed only a mournful paleness, contented himself with answering : “ I expected indeed a reformation, but not an “ annihilation : but God’s will be done.”—He was then taken away to the *English College*, and no one could help thinking, but that he must have foreseen the ruin of his Company.

This important expedition being over, all the Commissioners met, at about break of day, at Cardinal *Caraffa*’s, where the Congregation had remained assembled all night, and gave an account of their commission. The Emperor’s Orders had been signified to the *German Assistants*, to take from them every pretext to opposition or resistance.

A few tears dropped from the eyes of the Sovereign Pontiff, who had not gone to bed, when the Prelate *Macedonio* came to inform him, at two o’clock in the morning, that his orders had been punctually executed.

His heart, which was naturally compassionate and tender, must have suffered much : and indeed

indeed he said himself, that "he was on the rack, while his final will and pleasure was notified to the Jesuits."

Thus a FRANCISCAN FRIAR destroyed in an instant the work of more than two ages—A Society closely cemented by religion, policy, and the protection of a multitude of Pontiffs and Sovereigns—A Society, which, as well by its credit, as by its extent, seemed to promise a duration equal to that of the Church itself.—Thus was destroyed a body of men, which had given so much trouble—against which so much had been written—which by its connexions in all the Courts of the Universe, could not fail of doing both good and harm: and which, by desiring to support the Court of *Rome* too far, had rendered that Court odious and itself suspected. A body, in a word, whose members now dispersed deserve that people should interest themselves in their fate; and the more so, as gratitude must attach a multitude of disciples to them, and CLEMENT XIV. himself tells us in his Brief, "that he loves them all individually in the Lord with a paternal tenderness*."

He was neither capable of hatred nor prepossession against any one; so that he destroyed

* Singulares personas paternè in Domino diligimus.

the Society, only because he thought himself obliged to do it. "Whoever imagines, said the Ambassador of a great Prince, that CLEMENT XIV. is a Pope, who may be made to do what any pleases, is deceived. We have found him immoveable on certain occasions: and whatever is said to him, he comes to no determination, till he hath maturely considered what is to be done."

All who knew GANGANELLI did justice to the purity of his intentions, while the most horrid libels represented him as a *simoniac*, a *tyrant* and an *usurper*, who plagued the sons of *Ignatius* for no other end, than to appropriate to himself their riches, and to please the Sovereign Princes unjustly prepossessed against them.

FANATICISM scattered these works of darkness even in Religious Communities—handed them about privately every where—and deluged all *Italy* with them. The Piety of the Pope was of too magnanimous a turn to have meddled with these obscure scribblers, whose sacrilege was equal to their audaciousness: but it was his duty, as a Sovereign, to punish them for their rebellion against the Head of the Church, and to prevent any insurrection or disturbance they might have excited.

These

These *Libels* added to the weight of the yoke, under which the *Jesuits* already groaned, as they were suspected to be the authors of them: whilst they sighing cast a last look on the magnificent Church of the GREAT JESUS, whereon a superb piety had lavished a profusion of diamonds, gold and lapis Lazuli.

Some in this first moment of trouble and confusion took refuge with their Relations, others with their neighbours. There were even some, who in the consternation which had seized them, sued for hospitality even from their greatest enemies, and were immediately admitted.—And indeed, who could be unnatural enough to refuse them such assistance? It was on this occasion that *Pasquin* said, speaking of the Pope, “that he had sent “the rich empty away*.”

The ferment was general throughout the Ecclesiastical State, as it had formerly been in *Tuscany* during the dispute between the *Guelphs* and *Gibelins*: each one sided with the party he was attached to; and ordinances, visitations and *Sbirri* were every hour requisite to prevent the disorders, which would otherwise have been committed. Even some Nuns, from the bottom of their retreat, had the boldness

* *Divitis dimisit inanes.* *Canticle Magnificat.*

to conceal effects—to breathe out invectives against the Sovereign Pontiff—and to form parties: and some of the Prelates, with the sword of excommunication in their hands, were obliged to go in the middle of the night, to dissipate the factions of those foolish Virgins, in order to re-establish peace: and, what perhaps was the most difficult of all, to make them observe a rigorous silence.

Some great LORDS, entirely devoted to the Society just now extinct, durst not openly make much noise, less perhaps out of respect for the Pope, than a dread of the Potentates. They however caballed in private, and GANGANELLI, on his part, opposed only his quality of Supreme Judge and his own lights to all their railing and abuse.

A PILOT is known in the midst of a storm; the higher the billows rose, the more calm and easy the Holy Father appeared. Whatever the Commissioners were to execute, he regulated with the most surprising presence of mind; and his foresight sometimes extended to the *English College*, to draw a confession from the *General* and his *Assistants*: at other times to the empty houses, in order to fill them with Religious of different Orders.

The CARDINAL of YORK, who had ever shewn the greatest marks of esteem and friendship

ship for the members of the society, immediately abandoned them, and was seen to go to *Frescati*, of which city he is Bishop, to drive them from thence by the orders of his Holiness.

Nothing could be more pleasant than their Country-house in that neighbourhood. Besides that it partook of the beautiful situation of *Frescati*, it had also its own particular beauties both without and within, which excited the curiosity of Travellers. This was the Azy- lum of the *Portuguese Jesuits*, and from whence they were to be dragged, as soon as the signal was given. The College of the City fared no better. After having undergone the formalities requisite on such occasions, it passed into other hands, but not without some disturbance on the part of the inhabitants of the place, who presented a request full of gall and boldness to the Cardinal of *York*.—But all complaints were to no purpose—the *Jesuits* were to be destroyed:—ROME had spoken the word*.

By orders of the HOLY FATHER, the *Ex-general* with his *Assistants*, and several other *Ex-jesuits*, were carried to the Castle of *St. Angelo*, after the former had been made to sign a circular letter addressed to all the Mis-

* Roma locuta est.

sionaries of the Society, in which he informed them, that the Company was at last suppressed with the consent of all the Catholic Powers, and enjoined them to obey the Bishops, in whose Dioceses they should then be.

Thus a majestic torrent, after rolling down with a horrid noise, disappears all at once, and offers no longer any thing to view, but a few scattered rivulets, the murmuring of which is still heard, but whose course is insensibly stopped.

The research after papers, titles, treasures, and deposits, was a fresh labour. Interrogatories, menaces, exertions of authority, &c. were multiplied; and by these means a great many effects, the very traces of which were on the point of being lost, were recovered. The *Ex-general* was often interrogated; but he scarce ever gave any answers, or at most only such as were quite vague, and led to no discovery.

When we consider the melancholy situation of a man so famous for the post he had filled, and so respectable for his name and years, we are tempted to accuse the Pope of an excess of severity. But we must take notice, that there is no judging of an affair, which we do not perfectly know; and that it ought to be presumed that the Holy Father had undoubtedly his

his reasons for using so much rigour—The slightest indiscretion towards Monarchs, and that coming from the Head of an Order, is sometimes a capital sin—The history alone of the circumstances either notably aggravates or diminishes the faults—It is probable that a *General* of an Order, overwhelmed with grief at seeing his body annihilated, might possibly let drop some words, which might give offence—This at least is certain, that the unfortunate *Ricci* had all along shewn himself a person unequal to the post he occupied, and that, with a better head, he might have saved, at least, some part of the society.

The POPE addressed his Brief to all the Catholic Bishops, enjoining them to conform thereto. It is perfectly similar to those, by which the *Templars*, the *Oblati*, the *Jesuates*, and the *Humiliati* were suppressed. And he takes care, as often as he mentions any of these æras, to say: “in like form with this “our Brief*.”

ROME hath its archives, in which are carefully kept the formularies of all the Bulls and Briefs, as well as the manner of proceeding to their promulgation; and these she never departs from. Though CLEMENT consulted not

* In formâ Brevis nostri.

all the Bishops and Cardinals, in this he did no more than only exactly follow the steps of his Predecessors, who abolished any of the Religious Orders.

PIUS V. URBAN VIII. INNOCENT X. CLEMENT IX. did not demand the consent of the Pastors, when they issued out any Bulls of Extinction, because, as all the *Canonists* agree; the SOVEREIGN PONTIFF hath a right to approve and to suppress all bodies of Regulars, especially when he acts in concert with the Monarchs. CLEMENT V. destroyed the *Templars*, though the General Council of *Vienne* declined pronouncing on their fate: and CLEMENT XIV. says in his Brief, in the most precise and expressive manner, “that God had
“established him over nations and kingdoms
“to the end, that in the culture of the vine-
“yard of the Lord, he might pull up, de-
“stroy, disperse, build up and plant*.”

When he was informed that some blamed him for not consulting the whole Church concerning the abolition of the Society, he answered: “If PAUL III. took no advice but
“of himself, when he approved of it, CLE-

* Quin imo probè scientes divino nos consilio constitutos fuisse super gentes & regna, ut in excolendâ vineâ sabaoth, evellamus, & destruamus, & dissipemus, & ædificemus, & plantemus.

"CLEMENT XIV. especially when acting in concert
"with the Potentates, stood in no need of
"taking advice to suppress it."

"I know very well, added he, that there
"are great numbers of people, and especially
"the Devotees, who, not to swallow a gnat,
"will swallow a Camel: for they are more
"willing to believe, that the Potentates, and
"even the Head of the Church have acted
"with injustice and passion, than to suppose
"the *Jesuits* guilty of the least fault. As if the
"prejudices were not in favour of the Judges,
"and it were not moreover a sacrilegious act of
"timidity to accuse the Sovereign Pontiff on
"false pretexs."

It was thus he spoke to Cardinal LANTI,
a great friend to the Society; and the reflections of the Holy Father struck him—They were certainly just: and a person may be sincerely attached to the *Jesuits*, and at the same time be fully persuaded, that CLEMENT XIV. found himself under a necessity to destroy them, and that he had power to do so—No one thought of calling his authority in question, when he suppressed the Order of *Grammont**.

* The Order of *Grammont* was instituted by St. Steven of *Tiers* in *Auvergne*, and was approved by GREGORY VII. in a Bull of the first of May 1073; so that it had subsisted near the space of 700 years.

A paper was addressed to him containing only these four letters, *p. s. s. v.* which nobody could explain, when he himself immediately said with an unconcerned air, that the meaning of those letters were, that “the see would be soon vacant*.”

The HOLY FATHER received no small consolation in the midst of these transactions from the return of a Primat, of a Patriarch, and of several Prelates, some of whom were heretics, and the others schismatics, who wrote to him, desiring to be received into his bosom, and admitted to his communion. Struck with the virtues of GANGANELLI, whose name reached the most distant regions, and racked with just remorses of conscience, they owned at last that the BISHOP of ROME was Head of the whole Church, and that his PRIMACY was of divine right. “Would to God (cried out the Holy Father, when he received their letters) “that all the separated Communions “would follow their example: I would with “pleasure consent to die immediately†.”

It is not easy to imagine how many steps were to be taken, how many conferences to be held, and perquisitions to be made, before all the effects of the Society could be reco-

* Presto fara sede vacante.

† E io darei presto mia vita.

vered. They were dispersed into so many different hands, and in so many different countries, that all possible means were to be employed to recover them—It was natural enough for men driven out of their houses, and stripped of every thing, and warmly prosecuted, to save at least some part of the wreck.

The confinement of the *Ex-general*, as well as that of his *Assistants*, was more or less rigorous, according as their depositions gave satisfaction. The clue however of the Labyrinth, which was judged impenetrable, was at last discovered, and it was known, pretty nearly, what the riches of the Society amounted to. Some magnified them, while others lessened them; and the result of these different calculations was, that the Company had large possessions, but no treasures—There are so few people capable of moderation, that a man must be upon his guard with respect to the greatest part of the stories which are told.

Notwithstanding the trouble an affair of such importance and of so complicated a nature, must have given the Holy Father, he never interrupted either his spiritual exercises, the course of his audiences, or that of his dispatches.—One would have said that he had two souls, one for great things, the other for more minute particulars. In all the reports
K 3 which

which the Commissioners made to him, he seized in an instant every object, and had a ready solution for all their difficulties.

If any of them departed from the rules of moderation in prosecuting the prisoners, or the expelled with too much warmth, he would say: "Be resolute, but at the same time mild
"and civil—Those we have suppressed are our
"brethren, and I ought, both as the Father
"of the faithful, and as a Religious man myself, to pity them, and consider their situation."

It was however necessary from time to time to use severity in order to restrain from writing and caballing such as could not keep themselves quiet—A numerous body is composed of men of such different dispositions, that it is impossible that they should be all equally patient and circumspect.

If several persons, who had a sincere affection for the Sovereign Pontiff, advised him to double his guards, and he really did so, it was only an act of prudence, which directs the taking of proper precautions, whenever there are any grumblers and malecontents.

In the mean time the BRIEF of the Holy Father was every where executed in spite of the trifling opposition it met with in some countries. *Poland* itself, where the *Jesuits* were

were always in great credit, was forced to acquiesce in the will of the Pope and the Potentates, who had just suppressed them.

It was reported at that time that his HOLINESS wrote to the *Emperor* to engage the King of *Prussia* to follow the same plan; but whether this Monarch conforms thereto or not, the members of the Society know their duty too well, and have on every occasion exalted too much the authority of *Rome*, to dare to stand out against the absolute decision of the Sovereign Pontiff*.

Cardinal MAREFOSCHI, on account of some disagreement with Cardinal *Zelada*, desired the Holy Father to receive his dismissal in what concerned the affairs of the *Jesuits*, and the Pope, though unwillingly, granted his request.

The more famous these events rendered the Pontificate of CLEMENT XIV. the more desirous was every one to have a just idea of his virtues, his genius, and even of his person. There is a pleasure in seeing great men even in their smallest lineaments. The SORBONNE desired to have his picture, and, in spite of

* The public papers lately informed us, that the King of *Prussia* had at length executed the Pope's Brief, and suppressed the Society in his States.

his modesty, he thought himself obliged to grant that mark of his esteem to a school so famous from its very first beginning.

Besides that the picture of a man of learning cannot be better placed than in the centre of learning, GANGANELLI seemed formed to look at LAMBERTINI; and these two illustrious Pontiffs, while they serve as an ornament to the *Sorbonne*, encourage all those who frequent it, to imitate their love of labour.

It was decreed that CLEMENT should pass the days of his Pontificate in agitation and trouble. He was still less at ease after the abolition of the Society. Over and above the pains necessary to be taken for the restoring of order and peace, it was also necessary to provide immediately for the Instruction of youth, and to fill again the Colleges, by placing therein men capable both of teaching and of edifying.

On this occasion, the POPE, as if he had nothing else to do, shut himself up for some days—consulted his memory only, and his own genius—took up his pen, and drew a plan of Education worthy of the greatest Masters. He then cast a rapid eye on some Priests and Religious capable of replacing the *Jesuits* both for example and talents—sent for them—instituted them Professors—and Rome, with
asto-

astonishment, scarce perceived that there had been any interval of time between the *Ignatians* and those who succeeded them. The schools were again opened at the very instant, when the Public thought they were shut for a long time.

The HOLY FATHER did not confine himself to this object alone. The University of *Ferrara* by his care assumed a new form and a new splendour, and was no longer a mournful solitude.

The MISSIONS still offered greater difficulties. Few have the zeal and strength of a *St. Francis Xavier* to enable them to run to the extremities of the world in order to catechize Idolaters; and this was what employed the most serious thoughts of the Sovereign Pontiff. The *Indies* are a country which requires active and learned Missionaries, taken up with no other concern than the salvation of souls—The *Jesuits* from their first institution had gone thither to exercise their talents, and by their suppression that source was drying up.

The POPE charged the *Propaganda* with the care of filling up the places of such as were absent, till a more efficacious provision could be made. Breaches cannot immediately be repaired: but he carried his zeal so far in this point, that, at the request of my Lord Bishop
of

of *Ceram*, the Vicar Apostolic and Coadjutor of *Tonquin*, (for whom he always had a most sincere affection) he wrote a very tender and paternal Brief to Mr. *George Alary* of the foreign Missions, to draw him from *la Trappe*, whither he had retired for life, and to engage him to resume his Apostolic labours, by returning to the *Indies*, where he had before spent ten years.

The RECONCILIATION between the Pope and the Duke of *Parma* could not fail taking place: they wrote to each other the most affectionate letters, and they were both perfectly satisfied.

As soon as the Courts of *VERSAILLES* and *NAPLES* had restored to the Holy See the territories they had sequestered, his Holiness, penetrated with gratitude, thanked the *Infant* for his good offices, as having interposed his mediation with those crowns.

Those judged wrong who accused the Pope of not having acted like a good Politician, by neglecting to retake possession of *Avignon* immediately after the suppression of the Society. As the destruction of the *Jesuits* had no relation to the restitution of the *Comtat Venaisin*, it was plain that the affair of *Parma*, which was the occasion of that place being seized on, being made up, it was of necessity
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to return to the Holy Father—But there are few people who see things in their true light.

The POPE, after having in a full Consistory published the restitution of his territories, ordered *Te Deum* to be sung, at which all the Sacred College assisted, and, in the evening, the whole City, so susceptible of decorations, was illuminated. Not that *Avignon* is of any very great advantage to the Court of *Rome* (which scarce gets any thing by it) but the *Romans*, always mindful of their origin, are fond of large possessions, and of preserving an asylum for the Sovereign Pontiff in case of need.

The Republic of VENICE, having long wished for the suppression of several Holy-days, to give free course to daily labour, presented a request to the Holy Father, desiring him to enter into their views. The Pope, who perfectly knew the abuse the common people make of the most holy days, by abandoning themselves to immoderate excesses, acquiesced in the desire of the *Venetians*.—Festivals are only useful as far as they are observed with devotion; but to keep up poverty and idleness, by abstaining from servile work on those days, is to be ignorant of the design of their institution.

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There appeared at this time an EDICT of the Holy Father as prudent as it was necessary, to hinder vagabonds from remaining in the Ecclesiastical State, and to obviate the mischiefs which may be committed by persons whom nobody knows. Beggary hath at all times been a nursery of vice, especially in *Italy*, where charities, bestowed without choice, only serve to keep it up.

In proportion as the money or bills arising from the effects of the *Jesuits*, and which were at the disposal of the Potentates, were recovered, the Pope applied them to works of piety. At *Bologna* sixteen thousand crowns, annual rent, were raised on what they left behind them, to be applied to the Hospital founded for Orphans. As to the Church-ornaments, they either remained to the Churches heretofore belonging to the Society, or the Holy Father made a present of them to some of the Communities. He sent six silver Candlesticks, and a superb Crucifix, weighing five hundred marks, to Madam LOUISA of *France*, that the exterior decoration of the Church of the *Carmelites* of *St. Dennis* might be answerable to the pure and sublime piety of that august Princess.

He gave a considerable sum towards finishing the Church of the *Roman Catholics* at *Berlin*,

lin, under the invocation of St. *Hedwiges*, which the King of *Prussia* permitted them to build; and he ordered the Church of the *Apostles* to be repaired and embellished, to the end that the Convent, wherein he had lived, might experience something of his bounty.

OSTENTATION however had never any share in his acts of liberality. Far different from some Popes, who had their names inscribed on every stone that was removed by their orders, he could have wished to have been buried in oblivion. He took no other coat of arms than that of the *Franciscans* and of *SIXTUS-QUINTUS*, being desirous to inform all ages that he was born of an ordinary family, and that he owed his elevation and grandeur to the Order of St. *Francis*. "Ostentation," said he, "belongs to little souls; nor can I conceive how any one can take a vanity in tacking together a few leaves of tinsel to dazzle the eye."

SOFTNESS and EFFEMINACY were no less odious to him. He was once seen to brave on horseback a storm of rain, which came pouring down upon him, while he was going in ceremony from the palace of the *Quirinal* to the *Minerva*, when the whole Prelature of *Rome* dispersed to seek shelter. This happened on the following occasion: there is a certain
revenue

revenue settled and established, which is disposed of every 25th of March in the Church of the Dominicans, called the *Minerva*. A Confraternity or Guild known by the name of that of the *Annuntiation*, portions out a certain number of young maidens, who have it at their own choice, either to become Nuns, or settle in the world in the married state.

At their return the Pope laughed heartily at the contrast between his own courage and the pusillanimity of his company. "They have proved, said he, that the Pope's troops are really afraid of rain—But I neither fear the sword, nor water, nor fire, when my duty calls on me."

ROME accustomed to keep grand *Jubilees* ever since the Pontificate of BONIFACE VIII. (who instituted them in 1300, and at first fixed them at every hundred years, and which his successors changed to fifty, and at last to twenty-five) considered the year 1775 as the date of that great event. It is a solemnity for which preparations are made long before hand, both by laying up provisions of corn, and establishing Missions in order to prepare the hearts and minds of Christians for duly performing the devotions of that time.

On ASCENSION-DAY, in the year 1774, the Holy Father went in great pomp to the *Vatican*

can, escorted by a party of his troops, and all the magnificent retinue, which accompanies him, when he goes out *in Fiachi*, that is to say, in great ceremony. Trumpets—hautbois—drums—bells—cannons announced his march. Notice of this splendid solemnity had been given, the evening before, by papers posted up in every part of the city. After *Sieur Manassei*, Protonotary Apostolic, Prebendary of the Church of *St. John Lateran*, had read with a loud voice the Bull for the indiction of the *Jubilee*, the Holy Father, from the magnificent Gallery of the *Basilic of St. Peter*, which opens to the great square, gave his solemn Benediction to an immense multitude of people, amidst the noise of acclamations, and of instruments, which made the surrounding air ring on every side.

This shew is renewed every year on *Maundy-thursday*, though its object is not then the same; and it is so superb and affecting, that the famous *Misson*, well known for his attachment to Protestantism, and still more so for his *Journey to Italy*, said: “for that moment I am a Roman-Catholic.”

The HOLY FATHER, after having quitted his Pontifical robes, returned to the palace of the *Quirinal*, otherwise called *Montecavallo*, a place where the Popes have resided for some time,

time, on account of the salubrity of the air, and where the famous *Le Notre* laid out the most magnificent gardens, when he was sent to CLEMENT XI. by LEWIS the GREAT.

It was on this occasion, that *Le Notre* desired the Pope, in lieu of every other recompense, to bestow on him some passions, as having none at his time of life. The Holy Father told him with a smile, that he had four to make him an offer of, and ordered the Passion according to *Matthew, Mark, Luke, and John* to be given him.

MISSIONS were begun by way of preparation for the *general Jubilee*, the end of which is to rouse sinners from their state of lethargy, and the fruits of it occasion many restitutions. *Rome* then seems to receive a new being, on account of the strangers, who come from all parts, and who, notwithstanding the decay of morals and faith, appear then humble and contrite. The opening of the *Holy Gate* at that time is a symbolical ceremony used to shew that the Church hath the power of the keys, and as this Epoch is inscribed in the Calendar of the Church of *Rome*, and engraved on medals, the Popes are fond of seeing this memorable event come to pass during their Pontificate.

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The enemies therefore of CLEMENT XIV. (for he was too great a man not to have some) thought to mortify him by taking a pleasure in publishing, that he would not see the *Jubilee*. There were even some employed to talk of Visions, that the report might gain credit among the people, and to give it an air of prophecy.

The curtain however was so thin, that the Fanatics who kept behind it, were easily seen, whilst some Bigots, whom they made their puppets, explained what was to happen.

In the mean time the POPE's health, which had been hitherto remarkably good and vigorous, began to decay : and his countenance, which seemed to have assumed a new bloom since his Pontificate, insensibly lost its colour. It was in the month of April 1774, that the first symptoms of languor appeared.

The POPE himself however was never sensible of his disorder, till he heard of the death of LEWIS XV. The grief occasioned by this melancholy news (which at first none durst impart to him) threw him into a state of weakness, from which he never recovered. The most superb funeral obsequies were performed in the national Church of St. *Lewis*, to honour the memory of the late King, and his Holiness failed not to assist at them. He was also observed to

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drop

drop some tears during that pompous and mournful Ceremony. "It is a tribute, said he, "as he returned to his apartments, which I "owed to the tender affection that LEWIS XV. "had for me, and of which he often gave me "marks. My comfort however is, added he, "that he hath left a successor, whose intentions are all pure; whose virtues are all "royal; who will reign in justice and peace "together with his august spouse, already "equal to MARIA-THERESA in the greatness "of her sentiments."

The situation of the MESDAMES OF FRANCE, who became Martyrs to the love they bore their Father, was a fresh attack which he sensibly felt. He took the greater share therein, as he was perfectly acquainted with their rare virtues. He often discoursed on that subject with Cardinal *de Bernis* in some of those private moments, when gratitude opened his heart, and he spoke with all the feelings of a friend.

Nothing more affecting can be read, than the letter he wrote to LEWIS XVI. immediately on his accession to the throne. Therein are seen the sublime qualities of a Pontiff only taken up with the happiness of mankind—In a word, therein is seen the soul of Ganganelli. "It is so beautiful, said the Princess *Borghese*,
"that

“that *Titus* himself would have envied it*.”

—Women know better than any others how to set a just value on virtue; and the reason undoubtedly is, because they are more virtuous than we are.

Those who have never tasted pleasures nor honours, cannot conceive how any one can be satiated with them: they are nevertheless like a grand entertainment, the prelude to which appears delicious, but of which we soon insensibly grow tired. GANGANELLI in the midst of all the grandeur that surrounded him, ceased not to regret those moments of tranquillity, when, without any spectator but himself, he enjoyed the pleasure of reading and solitude: and this perfectly agrees with the picture which *Abbé Richard* draws of GANGANELLI in his *Journey to Italy*, where, after telling us, that “he is one of the finest geniuses of the sacred College, and that every one is persuaded, should he ever become Pope, he would be another SIXTUS-QUINTUS,” he takes particular notice of his love of the Sciences, and of the beauty of his Library, which, says he, “he takes a pleasure in shewing the *delettanti*, or such as are fond of learning.”

* È tant bella che Tito stesso l'averebbe invidiato.

And in reality one might have truly said of that *Eminence*, when he ascended the Pontifical throne, what *Madame de Sevigné* said of Cardinal *de Retz*: "Oh, my God! what need he read any more, who hath already read every thing?"—In fact, to make use of an expression of scripture, he understood every thing from the *byssop to the cedar*: and what is still more wonderful, men themselves were transparent to his eyes.

Nothing gave a greater idea of his learning and genius, than the magnificent Discourses he pronounced in those respectable assemblies, known by the name of *Consistories*, where the interests of the Church are discussed by those venerable men, who are the Princes and Ornaments thereof. He painted in the strongest colours the ravages made by a corruption in morals and by infidelity, so that he was called the *Michael-Angelo* of eloquence—so great was the energy and boldness of his pencil.

The letters he wrote to the first Pastors of the Church to encourage them to keep up discipline, and not to intrust the exercise of the sacred Ministry to any but such as had been tried, bore the same stamp with those of the GREGORIES and LEOS—They are not mere empty phrases, like modern eloquence—they are reasons.

From

From these flight sketches of his character, we would willingly persuade ourselves, that had CLEMENT lived ten years longer, his reputation, as well as his genius would have brought back to the Holy See, those nations which are withdrawn from it; and this persuasion is the better grounded, as a King of *Chinese Tartary* (the King of *Tangut*) having heard of the eminent merit of CLEMENT XIV. informed him of his submission, took care to be instructed in the Christian Religion, and received baptism.

The ACADEMY of PETERSBURGH charged the *Sieur Lirakonitz*, the Russian Resident in *England*, during his stay at *Rome*, to present to the IMMORTAL GANGANELLI a superb collection of Copper-plate-Cuts, representing the different views and principal buildings of *Petersburgh*.

What more can be said?—He was as humble as a child, and it was, in spite of himself, that his merit dragged him out of the crowd, and from the Cloister, to expose him to the veneration of the public, and make him the Oracle and Arbiter of the Sovereign Princes. All his Edicts breathe nothing else but moderation, a spirit of peace, and a love of humanity.

Ever taken up with the well-fare of travellers, (and that with the more reason, as *Rome*, both by its reputation, and its monuments, draws people thither from every part of the world) he took care to have the roads kept in good repair, and appointed post-houses on that from *Civita-vecchia*. It was surprising a sea-port, so well known, and where the Pope's Galleys are commonly stationed, should be deprived of that convenience. But how often is the agreeable preferred to what is useful; and how often doth mere shew cause the most simple necessities to be forgotten?

GANGANELLI, like a Sovereign, who sees things in their true light, rejected luxury to supply what was necessary: a thing the more wonderful, as *Italy* hitherto knows nothing but exterior magnificence, and people are often in want of every thing under gilded cielings.

As the HOLY YEAR drew nearer and nearer, an Ordinance was published, that such as had grain of any sort in their possession, should bring the same to *Rome* during the month of September, after having reserved for themselves what was necessary, both for seed and food. But on this occasion the Pope paid a tribute to human nature in suffering himself

self to be deceived by a Tax-gatherer, who had been recommended to him, as the honestest man alive, though he underhand took care to enrich himself at the expence of the public. This oversight caused some monopolies of corn—*Rome* cried out, and the Holy Father was going to apply a remedy, when he died—History hath not hitherto given us the life of a Monarch, whose religion hath not been abused. The fate of a Sovereign is the more to be pitied for his being imposed on by those very people, who pretend to desire only to undeceive him.

A man cannot see every thing with his own eyes, especially when he lives in the midst of storms, which it concerns him to allay; and that is precisely the moment, which an artful Courtier watches to draw the Prince into his net.

The malady of the HOLY FATHER increasing more and more, and his bowels being often racked with unheard-of pains, he was advised to use the waters: but as he found no ease from them, it was judged proper, by the advice of Doctor *Bianchini*, a Physician of *Rimini*, to excite an abundant perspiration by artificial means, though in the midst of the burning heats of summer. This did not

however prevent the Holy Father from falling into an universal *Marasmus*.

By the end of July CLEMENT was only the shadow of what he had been. His bones seemed to grow less and soften, like a tree, which, when wounded in its root, decays, loses its bark, and by degrees falls to the ground.

As he found himself dying by piecemeal, he redoubled his prayers, and even his labours: but the pains he suffered were so acute, that the amiable serenity, by which he used to gain every heart, was no longer seen to spread its rays around him.—The sun was on its decline.—The horizon began to darken.

Never was situation so painfully cruel as his!—Tormented with the most troublesome and knotty affairs—Bespattered with libels, which were every moment springing up—Surrounded by sinister predictions, which foretold his death, and fixed the time thereof—Consumed by a disorder, which neither could be known, nor cured—One may say, that he purchased the glory of martyrdom by the length of his sufferings.

The Cardinals ZELADA and CORSINI made a Visitation in the Conservatory of the *Scalalettes*, to interrogate some Nuns, accused of keeping a correspondence with the too well known

Fanatic

Fanatic of *Valentino* (*Bernardina Beruzzi*) who took it into her head to act the Prophetess. She was shut up in a Convent at *Montefiascone*, as one whose imagination was over-heated, and destined to undergo a punishment, which would have taught the Roman people, that the times of the *Cassandras* and *Sybils* were past.

It is easy to imagine what impression a Prophetess of this stamp must make on the minds of bigots, who find so pleasing a relish in all pious lies. "A trifling devotion void of knowledge, (says BENEDICT XIV. in his excellent book on the Canonization of Saints) hath an extreme veneration for the marvelous. False miracles, false relics, and false predictions, never gain credit but by means of weak minds; so that too much light cannot be thrown out to dissipate the illusions of superstition."

The POPE had been induced to reform the manner of preaching, which, among the greater part of the *Italians*, hath much more of the stage than the pulpit in it; and he set about it. But what can a reign of five years do towards eradicating abuses, the complete extirpation of which would require at least half a century? He sometimes talked of reforming the *Roman Breviary*, and publishing a
body

body of doctrine, which should fix the documents of Theology in all the Catholic schools, in order to avoid all disputes and errors; but unluckily these were only so many projects, which his hurry of business, but above all his death, caused to vanish.

He drew up all his Bulls and Briefs himself, and most of those he published, were of such a nature, as required the greatest prudence and circumspection. His piercing, sublime, and fruitful genius however always opened him a way amidst brambles and thorns, and always directed him what springs to put in motion. He knew how to encourage the timid—to spur on the slothful—to humble the haughty—to unmask the impostor—in a word to baffle the policy of those who laboured to deceive him.

“He is, said the Prelate *Azparu*, like one of those machines, the simplicity of which constitutes their merit, and which, almost without being seen, put in motion a multitude of wheels, which produce the grandest effects.”—The *Spaniards* are equally energetic in their expressions and their thoughts.

The SOCIETY, which had just been demolished, like those vast and superb edifices, whose destruction scatters here and there pieces of marble, pilastres, and columns, presented

presented to the eyes of the Commissioners some valuable remains, which were to be replaced with symmetry. This was done, when several of the *Ex-jesuits* were again placed in the Colleges, which had just been taken from them. Provision was made for discharging the debts, and fulfilling the endowments: and the Pope, desirous to know every thing that was done, notwithstanding his languishing condition, which every day became more apparent, had an exact account given him of the proceedings of every week. It was in consequences of these informations, that he judged it proper to unite the *Roman College* to the *Seminary*, and establish therein a discipline the most proper to keep youth within bounds, and to excite emulation.

His genius often transported him out of *Rome*, and to the most distant Catholic Countries, to see therein the state of Religion. Alliances, wars, treaties continually called him back to that great object: and if the fate of *Poland* afflicted him in a sensible manner, it was solely on account of the divisions caused therein by the history of the Dissidents. “The
“ blood of JESUS CHRIST, said he, ought to
“ bring peace every where; but those places
“ where it flows the most plentifully, are but
“ too often the theatres of hatred and factions.”

When

When the three co-dividing Powers had reduced an immense Kingdom to an ordinary state, and the bounds of each Diocese were to be fixed in the countries which each party had seized on, the Court of *Vienna*, out of the great esteem it had for the learning and equity of CLEMENT XIV. yielded to him the honour and care of making that arrangement—There is nothing like eminent merit for gaining confidence—GANGANELLI had gained that of all the Courts, and it was no small glory to acquire it.

He knew that a POPE was inexpugnable, when he had all the Catholic Princes to support him, and that the Court of *Rome* was formerly much less powerful, while it imperiously made use of contested rights, than it is at present; when it exhibits nothing but prudence and moderation. The Popes, formerly either prisoners or fugitives, paid at the price of their liberty, for all the disputes they had with the Kings and Emperors; whereas at present, they peaceably enjoy, seated on their thrones, all the honours due to them. While therefore they are sensible of their own interest, they will behave like CLEMENT XIV. who was so agreeable to the crowned heads, that there was not one of them, who did not very much regret the loss of him.

In

In proportion as his health decayed, his Physician, Doctor *Salicetti*, recommended it to him, to keep himself quiet: but he replied: "Death, against which we wrestle in vain, will soon give me an opportunity of keeping myself quiet." True it is, that it seemed to beset him on all sides, and that he dragged it along with him, whenever he went abroad.

The PARTISANS of the Society made loud complaints because the Ex-general *Ricci* was not set at liberty; but the Pope contented himself with answering that, "at the moment of the destruction of any body of men, all communication between the members and the head must necessarily be stopped: that he had his reasons for acting with severity; and that God, who was to be his judge, knew that it was neither animosity nor prejudice that guided him in what he did."

The nomination to employments is not a thing of indifference to a Sovereign, especially to a Pope, who, as Head of the Church, is more accountable than any other for his conduct, both to the tribunal of man, and to that of God himself. Favour however is too much hearkened too even in *Rome* itself, and there, as well as elsewhere, are to be found men in place, who never ought to have quit-
ted their original obscurity.

Here

Here was the triumph of CLEMENT. He was seldom deceived in the choice he made of subjects: never did his friendship blind him with respect to the merit of such as he promoted to dignities. "I do no favour, said he, when I bestow employments; and if either talents or virtue are wanting in the subject, the nomination is disgraceful to me, and humiliating to him."

"No one (said he one day) mentions such a person to me; and for that very reason I will remember him. I am distrustful of those who are warmly recommended to me—I always believe that they have been caballing."

He ordered a list to be given him of all the writers in his territories, and if death had not put a stop to his designs, he was to have bestowed rewards on those, whose works had Religion and the public good for their object. "It is just, said he to Cardinal *Cavalchini*, that those writers who instruct us, or who edify us, should find remunerators in us. Money can never be better employed, than in assisting merits and talents—It is a shame that malefactors alone should be sought after, and that nobody should inform himself of the fortune or abode of men, who con-

"crate

“ crate their watchings to the enlightening of
“ the public.

The weaker his HOLINESS grew, the more desirous he was to see Father *Marsoni*, General of the Conventual Friar-Minors, his Confessor and his old friend, not to talk about indifferent subjects, but to discourse with him on the happiness of heaven. He was then seen to collect his own lights, as well as those of his Director, in order to prepare himself to abide the day of the Lord; in the same manner as the Eagle collects all its strength to inure its eyes to the brightness of the sun.

It was in these familiar discourses that, now a spectator of his long death, he considered honours as a vapour—ages like a minute—the world like an atom: by the fervour of his desires he had now no connexions but with heaven—“ If, said he, the splendor of the *Tiara*
“ could ever have dazzled me, this certainly
“ is the moment to undeceive me.”

He however went out from time to time to breathe a fresh air; and the people, who never had murmured against him but once, seemed to share with him in his disorder, so deeply were they affected by it.

The sight of him recalled to their remembrance all the blessings, of which he was the fruitful source, and among which must not
be

be forgotten that wonderful water, which stanches blood, and cicatrizes wounds in an instant; and which he hastened to communicate to different Monarchs, after having pardoned a criminal condemned to death, from whom that wonderful secret was obtained—He also had determined to introduce the practice of inoculation into his territories, as a means, which may be as lawfully used, as bleeding by way of precaution—This he talked of more than once.

HUMANITY had for a long time groaned, that even in the Capital of the Christian world, there were people to be found, who dared to commit an outrage against nature, by disturbing the harmony of Society in favour of Concerts and Operas. But as it was reserved to the immortal GANGANELLI to remedy all abuses, he issued out his orders to extirpate that barbarous custom, which an excess of Asiatic luxury had introduced, and which unhappily will be renewed again, unless the genius of CLEMENT XIV. have an influence over the Pontiffs, who may come after him.

If the successors of a great Pontiff were to seek their true glory, his reign would become eternal by the care they would take to perpetuate it; and *Rome*, in spite of the old age of
its

its Sovereigns, would not be sensible of their unhappily dropping off so soon.

As in the social and amicable conversations of the Holy Father various questions used to be discussed, the discourse one day fell on that foresight, which some pretend to have of what is to befall them. He made a jest of such chimeras, and treated them as mere illusions; but said: "I must however own that
 "I myself felt an impression, which I cannot
 "define, and which inwardly told me that
 "I should one day be raised to glory, when-
 "ever, assisting at the office, and being then
 "only a private Religious, I sung these words
 "of the psalm: *Let them exalt him in the con-*
 "*gregation of the people**. Nevertheless I al-
 "ways considered a foresight of this nature,
 "as one of those illusions produced by the
 "imagination, and which reason ought to
 "despise."—And indeed what appearance is there that he could, at that time, flatter himself with the thoughts of arriving at a dignity, which requires the concurrence of so many circumstances to raise a man to it?

This however is certain, that in the eyes of all ages to come, he will be considered as one of those, who have best deserved that su-

* Exaltent eum in ecclesiâ plebis.

preme dignity. The Embassadors never came from an audience of him, but full of admiration. The Commander *Almada*, Minister of *Portugal*, was so struck with his wisdom, and the sublimity of his discourses, at the first conversation he had with him, that, when he came away, he cried out with, in the transport of an oriental enthusiasm: "Yes, 'tis God himself who hath been speaking to me!"

To this passage may be added that of an English Nobleman, who full of admiration of the Pope, whom he had just left, said to several of his countrymen: "You all of you know my riches, and my only daughter, whom I adore? Well then, I would bestow her on the Holy Father, if he could marry, so much am I enchanted with his person and his sense."—The Pope laughed heartily at the sincerity of the honest Englishman, who saw nothing in the inimitable GANNELLI, but his excellent qualities.

He once received with apparent haughtiness an Ambassador, who had always been his friend, and who seemed a little disconcerted at the Pope's behaviour: but the Holy Father, calling to mind what he owed to friendship, sent for him the day following, and giving him his hand, said: "Yesterday
you

“you saw CLEMENT XIV. at the moment
 “he was displaying the august character
 “of Sovereign Pontiff; but to-day you see
 “your very best friend.”

A man, brought up in a cloister, is not thought to have so much elevation and dignity: CLEMENT XIV. however shewed a greatness of soul and an universal understanding, when he was only a private Religious. Father *Tedeschi*, who was his Provincial, and the learned Father *Lucci* his master (who afterwards was made Bishop of *Bovino* in the kingdom of *Naples*) were surpris'd at his talents and sagacity. Father *Martinelli*, the disciple who did GANGANELLI the most honour, places him in the rank of the greatest men: and the Rev. Father *Castan*, ancient Provincial of the *Conventual Friars-Minors*, now Guardian at *Avignon*, (and he who first made him known to the Court of *France*, as the fittest person to govern the Church) is inexhaustible in his commendations.

GANGANELLI'S answer to Cardinal *Rezzonico* (who wanted to appoint to him an Auditor, a *Maitre d'Hotel*, and a Clerk of the Kitchen, as soon as he became his Colleague) deserves to be admired, in as much as it shews a man master of himself, and one who will neither suffer himself to be led, or his designs to

be guessed at. "An Auditor, said he, being
 "a man whom I must intrust, you will be so
 "good as to let me choose one I like myself:
 "and as to my *Maitre d'Hotel*, and Clerk of
 "the Kitchen, Brother *Francis* shall fill both
 "those posts, and be in place of all to me; for
 "I am determined to continue to live like a
 "plain Religious*."

Scarce was he nominated Cardinal, when
 CLEMENT XIII. pleased with having made
 that promotion, could not contain his joy, but
 said to Cardinal *Galli*, while he lifted up his
 eyes to heaven: "We bless God for inspiring
 "us with a desire of decorating him with the
 "purple, especially as all the people have al-
 "ready pointed him out as our successor†."

The Marquis d'*Aubeterre*, whose wisdom
 and sagacity was admired by the first Courts
 in *Europe*, said openly while he was Embassa-
 dor at *Rome*, that of all the Sacred College,
 Ganganelli was he, who best deserved to
 fill the Papal Throne, and it was in conse-
 quence of the opinion he had of him, that
 he interested himself so warmly in his exal-
 tation.

* Per Credenciere, per Coco, ho il Frate Francesco,
 e basta così, volendo semper vivere e mangiare da Re-
 ligioso.

† La ia nominato il nostro successore.

The Cardinals *de Rochebouart*, and *de Luynes*, whose suffrage is an Epoch in the eyes of the virtuous and the learned, felicitate themselves every day for having had a share in the confidence of CLEMENT XIV. and for having discovered him to be a man, who, to be in his proper place, ought absolutely to be seated on a throne.

The Ecclesiastical State, long since divided into four famous Legations, viz. *Bologna*, *Ferrara*, *Ravenna*, and *Urbino*, could not fail, under the Pontificate of CLEMENT, having Legates of equal integrity and understanding. He chose them with that discernment, which sees merit in its true light, and places it with security. He set about dividing the *Romagna* into two *Presidences*, to be filled by two Cardinals, the one to reside at *Ravenna*, the other at *Rimini*. He followed the same plan with regard to *Avignon*, where it is not any longer a *Vice-legate* who commands, but a *President*, the dignity of whose post will lead directly to that of a Cardinal.

It was proper, both as Pope and Sovereign, that he should pay attention to the residence of Bishops, so much recommended at all times by the holy canons, and ordered by all Catholic Princes, who are attentive to see the laws of the Church observed. The Cardinal

Mark-Antony Colonna, his Holiness's Vicar, published an Edict, by which the Holy Father expressly orders that no Bishop should quit his Church, but for the most urgent reasons, under the penalty of censures, and the confiscation of his revenue.

CLEMENT had a just notion of almost all the Catholic Bishops with regard to their knowledge and piety; and he took a particular pleasure, in the few moments, which were at his own disposal, to run over the mandates of such as distinguished themselves by the talent of Instruction. He was seen to read, with great feelings of grief mixed with admiration, the mandate of the Archbishop of *Paris* on the death of LEWIS XV. He found therein that Evangelical eloquence, which is the language of a true Pastor.—Whoever hath a sincere love for the Church, sets a value on those works, which instruct the faithful, and edify them at the same time. He was well acquainted with the mandates of the Archbishop of *Lyons*: he caused them to be read to him with the more satisfaction, as he had earnestly desired to see them.

The HOSPITALS could not escape the vigilance of a Pontiff so zealous for the public good. There are very *pompous* ones at *Rome*, if that epithet can be given to those mournful

Afy-

Afylums, which are the depositories of human misery. Their number both for the sick and for poor Pilgrims is very much increased, and by that means each one hath his bed, and the poor wretches no longer communicate to one another an infectious breath.

It may easily be presumed that these places are a source of rapine for the Administrators, unless their management be strictly examined into. CLEMENT ordered an exact account to be given to himself of their administration, knowing that a Sovereign is only half a Father, when he neglects the hospitals. He applauded the wisdom of the *Empress-Queen*, when she allotted to their support one part of the revenues of the Abbeyes in *Commendam*.

The month of September being come, the Holy Father was made to believe that, notwithstanding the progress of his disorder, which wasted him more and more, he would have strength enough to bear the journey to *Castle-Gandolfo*. It is true he had for five months past forced death, which was privately working within him, to respect his sacred functions: but a time at last comes, in which nature yields, and this was on the eighth of September, when he was examining the cause of Venerable *Bonaventure de Potentia*, a Conventual-Friar, at *St. Mary-Major's del Popolo*.

He was forced to be brought back in his litter to the Palace of the *Quirinal*, and from that fatal moment he was never able to go out again.

The ROMANS, ever given to conjectures and speculations, drew different horoscopes with respect to the situation of the Pope, and attributed it to different causes. Some would have it that he had inflamed his blood by long and painful labour; others pretended that he had been poisoned. What may be said with certainty is, that he felt the most cruel pains; that his voice was insensibly lost, and “that his constitution, which had been “always vigorous (and promised a reign, at least, as long as that of *St. Peter*) was all on “a sudden altered by a disorder, the activity “of which baffled the art of the most skilful “Physicians, and the hopes of every body*.”

It is thus the Rev. Father *Marzoni*, his *Confessarius*, expresses himself in the circular letter, which, in quality of *General*, he addressed to the whole Order of *Conventuals*, or *Cordeliers*, and which appeared to me so full of energy and so pathetic, that I thought it ought to be inserted at the end of this work.

* Valetudinem illam vegetam firmamque, paucis abhinc mensibus, acer interceptit morbus, qui raptim ingravescebat, peritorum artem, omniumque vota fefellit.

But

But to form a right judgment of the situation of the Pope, we must represent to ourselves that instant of time, when, his body being reduced to almost nothing (so extremely was he emaciated) the greatness of his soul, and his piety alone seemed to support him. Then springing forward continually towards heaven, he evidently shewed to all about him, that God alone had ever been his refuge and only hope. He exhorted his *Confessarius* not to grieve, putting him in mind, "that the death of creatures is an homage paid to the eternity of the Creator; and that men live only to die."

He put new life into his hand, now almost as cold as ice, to sign the Bull, which puts his ancient Brethren in possession of the Penitentiary of *St. Peter's* of *Rome*, and of our Lady's of *Loretto*, willing to let posterity know, that he loved them to the last*."

The Fathers *Marzoni* and *Buontempi* never left him, while there was breath in his body; and they had every moment an opportunity of admiring his patience, his meekness, and his magnanimity, which raising him above himself, intimately united him to God. He wished not to be spoken to on any other,

* *Usque in finem dilexit eos.*

but

but that great subject; and this he gave them to understand, when they entreated him to name the eleven Cardinals he had reserved *in petto*. "I neither can, nor ought I to do it," (answered he) and the Lord will judge of "my reasons." And when, on their bended knees, they still continued to desire that he would declare who they were; he answered, with a resolute tone: "No, no; I am going to eternity, and I know my reasons for acting as I do*."

Some have presumed, but perhaps without reason, that the Cardinals he proposed to name, appeared no longer to him so worthy of the purple, as formerly, when he saw himself at the point of appearing before God. The hour of death is the moment of truth; and for that reason most of the Popes fear to make any promotions at their death.

Earthly-minded men pity CLEMENT XIV. for having enjoyed so short a time the honours of the Papacy; and he, when dying, blessed God for having eased him of such a burden.

A life so well filled up, and so edifying, was to be closed by the participation of the sacraments. He begged for the Holy *Viaticum*

* No, no; Io me vado à l'eternità, e Io so il perche.
with

with the greatest earnestness, and he received it with the same transports, that the Prince of the Apostles felt, when he said to *Jesus Christ*:
“Thou knowest, O Lord, that I love thee.”

The next day, in the presence of the Sacred College, the *Extreme-Unction* was administered to him, and he ceased not, to the moment of his death (which happened on the 22d of September 1774, at seven o'clock in the morning) to testify his confidence in the divine mercy, and the most perfect resignation to the will of the Almighty. The Generals of the *Augustins*, the *Dominicans*, the *Conventual* and *Observatin* Friars recited, according to custom, the prayers for persons in their agony, and Father *Marzoni* received his last breath.

Scarce had he expired, when his body turned black, and appeared in a state of putrefaction; and, according to the report of eyewitnesses, upon taking out his bowels, marks of a cruel poison were thought to be discovered.

Some will not fail to say, that the *Jesuits* hastened his death; others, that this stroke came from the hand of some *Grandeos*, whose glory was eclipsed by the Pontificate of GAN-
GANELLI; while judicious and disinterested people will accuse nobody, but leave this event under the dark cloud with which it is at present enveloped, till time hath cleared it up.

Thus

Thus died at the age of 69 years, 10 months, and 22 days, FRANCIS-LAWRENCE GANGANELLI, of the Order of CONVENTUAL FRIARS-MINORS, Sovereign Pontiff by the name of CLEMENT XIV. after having experienced all the grandeur and storms of prosperity, without ever being, for one single instant, either dazzled or cast down. His life will be the model of those Popes, who desire to govern with prudence; and a lesson to Christian Heroes, who prepare for a good death.

He was of an ordinary stature, had a large forehead, black and very thick eye-brows, lively eyes, and a longish face. His constitution promised him the life of a century, and the more so, as he had all along preserved it by the strictest sobriety and temperance.

Although he was born at St. *Arcangelo* (as all the public papers mentioned, and especially the *Roman Almanac*, as well as the *Chronological Abridgment* of his life, written in Latin, and lately printed under the very eyes of the Sacred College, and of the Friars of the *Holy Apostles*, with whom CLEMENT XIV. lived) he was originally of *St. Angelo in Vado*, a small Episcopal city belonging to the Presidency of *Urbino*. His Father had a salary, as a Physician, and lived and died there in great repute.

His

His family was *noble*, or what we call a Gentleman's family; and since the first sheets of this work were printed off, Father *Castan* wrote to me on this subject, as follows: "I went over to the country itself of the Holy Father, and there procured the most authentic proofs, that he was *noble* or a Gentleman, by extraction: that his paternal Uncle, as being the elder brother, enjoyed a large income; and that a Commandery of St. *Stephen* had been founded in the family, and is actually possessed by an Uncle of the late Pope, now residing at *Urbino*."

The same letter adds that CLEMENT XIV. had another Uncle, a *Conventual Friar-Minor*, and that this connexion enabled him to become particularly acquainted with the Religious of St. *Francis*; that he was scarce entered on his Noviciate (having previously obtained his Mother's consent) when he astonished his superiors by the sharpness of his wit and his talents; and that when he entered himself a candidate at *Rome*, to study Theology there, he immediately got the first place, to the great satisfaction of Father *Lucci*, the Professor, who, from that time, looked on him as a most promising young man.

CLEMENT knew the *French* tongue, though he never spoke it, except with some of his
par-

particular friends; and his natural fondness of the *French* nation induced him to study it. So great was his affection for that nation, that (as Father *Savurini*, his disciple, informs us) "he was always sorry, when *France*, in the "time of war, was not victorious." And he certainly, at that time, could have no motive of interest that could inspire him with such a way of thinking.

The death of this EVER-MEMORABLE PONTIFF was a public calamity, and a subject of mourning to all nations. They wept for GANGANELLI, as for a great man, who, without any regard to the diversity of religions, was respected and praised by the whole world.

HISTORY will hereafter take notice of his calmness and resignation, which were the more wonderful, "as he (according to an expression of St. *Bernard*) so often and so long "a time tasted his own death."

The OBSEQUIES were performed, as usual, in the Chapel of the Chapter-house of St. *Peter's*. The Sacred College, and the whole Prelature assisted thereat in great ceremony. An immense and magnificent Catafalco*,

* A *Catafalco* is a decoration of sculpture, painting, &c. raised on a timber-scaffold, to shew a coffin or tomb in a funeral solemnity. See the *Inscriptions*, App. No. 3.

whereon

(whereon were seen, under the most majestic and expressive symbols, the memorable events of the Pontificate of CLEMENT XIV.) had been raised before hand in the middle of the church. The Prelate *Buonamici*, one of his Secretaries, pronounced the funeral Oration, in which he was under no necessity of having recourse to hyperboles, in order to represent GANNAGNELLI, as one of the greatest Pontiffs that ever reigned.

HISTORY will draw a comparison between CLEMENT XIV. and SIXTUS-QUINTUS; nor will it be a hard task to shew how far they were alike, and how far they were unlike one another.

Both entered the order of *Conventual-Friars*; but SIXTUS was only the son of a Herdsman, and of obscure birth, whereas CLEMENT was the son of a Physician, and descended from a Gentleman's family, originally of *St. Angelo in Vado*, and not of *Franche-Comté*, as some gave out.

SIXTUS lived in the Cloister much less beloved than esteemed; CLEMENT was universally beloved and respected.

SIXTUS put in motion every secret spring of Policy, and even assumed an exterior of humility to obtain the Papacy; CLEMENT dreaded

dreaded that formidable burden, more than death itself.

SIXTUS during his Pontificate shewed a haughtiness and inflexibility, by which he often offended the Potentates: CLEMENT became the friend of the Monarchs by his most engaging character and peaceable disposition.

SIXTUS still more jealous of his temporal, than of his spiritual authority, ran his race to glory by grandeur and severity: CLEMENT acquired a more solid and more merited reputation, by shewing himself rather a Father, than a Sovereign.

SIXTUS published decrees, which shewed his skill in the art of government, and how well he could make himself obeyed: CLEMENT, even when he commanded, seemed to entreat; and his Edicts, whose object was both the spiritual and temporal welfare of those concerned, shewed at one and the same time, the Pope and the Prince.

SIXTUS embellished *Rome* with some precious monuments, which proved his taste for magnificence and the arts; CLEMENT, by his *Museum*, (the sight of which is most ravishing) shewed evidently, that he was no less attentive to the decoration of the Capital, than the former, and that he contributed no less towards it.

SIXTUS

SIXTUS aggrandized his own family by raising his Nephew to the dignity of Cardinal: CLEMENT would not suffer his relations to be mentioned to him, and himself bore with regret the honours he could not avoid.

SIXTUS, at the sollicitation of *Spain*, was considering of the means either to abolish, or at least reform the *Company of Jesus*; "but being taken off by a sudden death, the salutary design he had formed, vanished, and remained without effect*:" CLEMENT accomplished the suppression of that body.

LASTLY it was suspected that SIXTUS was poisoned, after having reigned five years, four months and three days: CLEMENT died, not without the like suspicion, having filled the Chair of *St. Peter* the same space of time, within a few hours—He was born the 31st of October 1705; was chosen Pope the 19th of May 1769, and died the 22d of September 1774.

If it be an incontestable truth, that real Greatness consists in raising one's self above honours and events—in foreseeing what is to be done, and in executing it—in entering into

* Verum immaturâ morte prærepto, saluberrimum ab eo susceptum consilium evanuit, omnique caruit effectu. *Clem. XIV. Brief.*

the spirit of the different states, through which divine Providence leads us—in drawing to one's self the homage of all hearts, without seeking to do so—in exposing one's self to dangers without fearing them—in sacrificing one's life without sparing it—CLEMENT XIV. will be truly GREAT in the eyes of the whole universe: and in a succession of two hundred and fifty-six Popes, who have reigned since St. Peter to our time, Posterity will distinguish him as a man infinitely rare, and such a one, as it will be much easier to wish for, than to find*.

Though the famous Prophecy concerning the Popes, attributed to St. Malachy Archbishop of Armagh (but in reality forged, according to the judgment of the Critics, during the Conclave of 1590 by the partisans of Cardinal Simoncelli, who became Pope under the name of GREGORY XIV.) though, I say, that Prophecy be considered as a false prediction, it told the truth, at least, when it characterized CLEMENT by a *sharp sight*†. No one ever saw causes and effects better than he did—Time will shew, if his successor, who is there called The *Apostolic Pilgrim*‡ is equally well characterized.

* Quem facilius erit optare, quam invenire.

† Visus velox. ‡ Peregrinus Apostolicus.

It is a pity that CLEMENT XIV. did not promote any one person of the Religious Orders to the Cardinalate, especially as he knew men eminent for learning and piety both among the *Conventual Friars-Minors*, and the *Dominicans*.

The Prelate *Stay*, well known for his two Latin Poems on *Cartesianism*, and *Newtonianism* (and which are much preferred to the *Anti-Lacretius*) made likewise the funeral elogium of CLEMENT XIV.

All the CATHOLIC kingdoms honoured his memory with the most pompous and solemn services, except *France*, where it is not the custom to recommend to the public prayers of the faithful the Sovereign Pontiffs, when they die. There are only some Religious Communities, who acquit themselves of that pious Ministry.

The great Convent of the *Cordeliers* at *Paris* signalized itself the more, as the Rev. Father *Pouret*, who is the *Guardian*, was desirous of shewing his just gratitude towards CLEMENT XIV. by whom he had been all along tenderly beloved and esteemed.

The NUNCIO of his Holiness officiated in *Pontificalibus*, and the Rev. Father *de la Quintinie*, a Religious of that house, pronounced the funeral Oration—It is to be wished that it

may be made public, as there will be seen in him an Orator, who can paint; and who by the force of his eloquence, and the beauty of his images, shews himself in every part worthy of his subject.

GANGANELLI lived in times too difficult and too tempestuous for his death not to be followed by some paltry *Pasquinades*. But the only answer given to them was the following *Sonetto*, and they soon fell into the contempt they deserved—The Author makes the Pope speak in a manner proper to confound his enemies.

SONETTO.

Regnai nel tempo piu tremendo, e rio,
Le grand ire de Re vinfi, e placai.
Amoroso all' Estraneo, al popolo mio
Fui piu Padre, che Prince, in tanti guai
Tutto me stesso al povero donai;
Nulla à me, nulla à miei, sol del mio Dio,
Della Chiesa, e di Roma il ben cercai.
Pontecorvo, Avignone, e Benevento
Per me tornando, alla concordia usata,
Monstran, se io vissi alle bell' opere intento;
E pur morii di morte empia, e spietata!
Roma applaude al doloroso evento.
O mercede inumana! O Roma ingrata!

The

The TRANSLATION.

In days of trouble and of crimes I reign'd;
 Of mighty Kings the anger I assuag'd;
 My people happy, loaded with my gifts,
 I govern'd like a Father, not a Prince;
 To strangers kind, support to those in need,
 My heart and treasures were still ope to them:
 My kindred I neglected, and myself,
 And only thought of Rome, the Church and God.
Avignon, Benevento, Pontecorvo
 Restor'd, are proofs of my assiduous care.
 I fall a victim to a cruel death;
 And Rome rejoices at the dire event!
 Thy glory to maintain, thy rights support,
 I labour'd night and day: ungrateful Rome!
 And must a death like this be my reward!

If any one, on perusing this life, should
 think that it hath more the appearance of
 an eulogium, than of a history, let him blame
 CLEMENT XIV. and not the Historian—Oh!
 why was GANGANELLI so GREAT A MAN!

18

18

THE TRANSLATION.

In days of trouble and of crimes I reign'd;
 Of mighty Kings the anger I shugg'd;
 My people happy, loaded with my gifts,
 I govern'd like a Father, not a Prince;
 To stranger kind, support to those in need,
 My kindred I neglected, and myself;
 And only thought of Rome, the Church and God.
 Restor'd the proof of my religious care.
 And Rome rejoices at the dire event!
 Thy glory to maintain, thy rights support,
 I labour'd night and day, ungrateful Rome!
 And must a death like this be my reward!

No. 1. Some further particulars of his life.—No. 2. P.
 Maxima's Circular Letter on his death.—In Latin and
 in any one, on petition, this life may be
 had.—No. 3. Instructions on the Cardinal's
 thing that is both more the appearance of
 and outward, than of a history, for his ending
 Great, XIV. and not the Religion.—No. 4.
 First of the edition of the Order of Saint
 why was Ganganelli so great a man?

A N
A P P E N D I X
TO THE
LIFE OF CLEMENT XIV.

CONTAINING

- No. 1. Some further particulars of his life.—No. 2. F. Marfoni's Circular Letter on his death, in Latin and English—No. 3. Inscriptions on the Catafalco—No. 4. Some Letters written by him, when a private Religious—N. 5. Some Letters written, when a Cardinal—N. 6 His Brief to Mr. *George Alary*—No. 7. The Brief of the abolition of the Order of *Jesuits*, in Latin and English.

A P P E N D I X, No. 1.

The following Extract came too late to the Author's hand, to be inserted in the body of the work: but as he judged it worthy of the attention of the Reader, he thought it a proper piece to close the life of the Holy Father—The Author moreover observes, that the facts contained in this letter may be depended on, as having been sent him by a man in office, a friend of the late Pope, himself a witness to the greatest part of what he writes, and who had no other interest in writing, but a love of truth.

Extract of a Letter from Rome, dated January 18th, 1774.

THE noble and patrician family of GANGANELLI seems to go up to the year 1556.

The Grand-father of the late Pope quitted *St. Angelo*, and came to live at *St. Arcangelo* in the Diocese of *Rimini*. The Pope had three sisters, one married at *Pesaro* to a Gentleman called *Tibaldi*, another to *M. Fabri* of *Verruchio*, and the third, who is still living, is a Nun at *Fossombrone*.

The Pope was very young, when he lost his Father, but he did not become a Religious, till after he had, with much difficulty, obtained his Mother's consent.

At *Rome* he had the happiness of having *F. Angel Sandreani* for his Director, *F. Anthony Lucci* for his Professor; and at *Bologna* he had for a Scholar *F. Mark Giannechini*, all three dead in the odour of sanctity, and whose process, in order to their Beatification, is soon to be drawn up.

The

The good example of these three made such an impression on GANGANELLI, that he proposed them to himself as so many models in all he did.

His Director, in some sort, prognosticated to him his future elevation, by detaining him at *Rome*, when he wanted to quit it, telling him, "that God had great designs with regard to him."

BENEDICT XIV. one day putting his hand on F. GANGANELLI's head, said to the General of the *Conventual-Minors*, called *Cordeliers*: "Make much of this little brother: I recommend him to you in a very particular manner*."

While he was Procurator-General of the Missions, he caused the College, which his Order had at *Assisum*, to be transferred to *Rome*, in order to train up there Religious for the foreign Missions.

He had a very tender conscience; frequently went to Confession, and said Mass almost every day—A practice he continued to very near the time of his death.

He often prayed, and with great fervour; but his prayers were short, agreeable to what is prescribed by the divine Legislator, who recommends to us, not to pray like Heathens, who imagine, that by much speaking they will be heard.

When he was first nominated Cardinal, he had the title of *St. Lawrence in pane, e perna*, and afterwards that of *dei Santi Apostoli*. He continued to live like a private Religious, and in the same Convent, wherein he had lived so long.

He was of a cheerful temper, often bringing out *bars mots*, but never to hurt any one. "I am not surprised" (said he one day) that Cardinal *de Bernis* is very desirous of seeing me Pope. Those who cultivate Poetry, are fond of Metamorphoses."

He was afraid of doing too much for his friends, but thought he had never done enough for his enemies.

* Fate conto di questo Fratellucio. Vi le raccomando fortemente.

To have disoblged him, or to have offended him, entitled any one to a share in his favours.

He had such a horror for *Nepotism*, that he never would allow his Nephew, who was studying the Law, to come and kiss his feet; nor could he ever possibly be prevailed on to send any small presents to his Nieces and his Sister. When a Prebendary of *Fossombrone* and *F. Buontempi* desired him to give them that satisfaction, he answered: "No; for after I have been
"asked for trifles, then something more considerable
"will be asked of me, till I shall insensibly contract a
"habit of not being able to refuse any thing."

He was extremely laborious, and to keep up this love of labour, he would sometimes play at bowls and at billiards; and every day he walked at least an hour.

He was neither an enemy nor a partisan of the *Jesuits*. He approved of some things among them, others he disliked. In 1743 he presided over a *Thesis* maintained by *F. Martinelli*, which was dedicated to *St. Ignatius of Loyola*, and, on that occasion, said several flattering things of the *Jesuits*. He was very intimate with *F. Timone*, who was Vicar-General before the election of *F. Ricci*, and who would have held his place, if he had not thought that the Company could not stand, without a change of system, and undergoing a reformation.

The same was the opinion of Cardinal Ganganelli, who had much rather have seen the *Jesuits* reformed, than annihilated.

When he had signed the famous Brief of Extinction, leaning on his bureau, he said: "See then, this suppression is at last brought about—I do not repent of
"what I have done—I did not determine at last to do
"it, till I had well examined and weighed every thing:
"and because I judged it useful and necessary for the
"good of the Church, I thought myself obliged to do
"it:

“ it : and would yet do it, if it were not already done
 “ —But this suppression will be my death*.”

When he was desired to make his will, he contented himself with answering : “ Let things go to those they
 “ belong to†.” What he left behind is trifling, and hath less the appearance of having belonged to a Pope, than to a Religious man.

No. 2. *A circular letter of the Rev. F. Marfoni, General of the Conventual Friars-Minors, to all the Religious of his Order on the death of CLEMENT XIV.*

ADMODUM REVERENDI PATRES,

NIHIL luctuosius nobis, magisque funestum contingere poterat, quam quod in hac justī undique exorientis mæroris occasione, maximo licet, atque incredibili animi dolore confecti, vobis nunciare compellimur. CLEMENS XIV. ordinis nostri amor & decus, summique sacerdotii splendor & columen, dum per certissima sapientiæ, fortitudinis, & magnanimitatis argumenta, totum se Christianæ Reipublicæ utilitati atque ornamento oppignorabat; dum rebus prosperè feliciterque compositis, nunquam intermorituro nomine apud exteras quoque nationes celebrabatur, propero heu! nimium fato ereptus Ecclesiæ, Urbi & Orbi x Kal. Octob. 1774, fructum laborum suorum, præmia periculorum, virtutumque insignia, quæ illi reposita erant, strenuè & in spiritali lætitiâ mortem aspiciens, abiit recepturus. Valetudinem illam vegetam firmamque, quam primum

* Ecce la dunque fatta questa suppressione.—Non me ripento—Non mi son determinato, che doppo aver tutto effaminato e ponderato: e perche l'ho giudicata utile e necessaria per el ben della chiesa, ho creduto dovere far la: e la farei ancora, se non fosse fatta—Ma questa suppressione mi dara la morte.

† La roba andera, a chi toccherà.

in sedem Petri intulit, paucis abhinc mensibus, acer interceptus morbus, qui raptim ingravescens peritorum artem, omniumque vota fefellit. Nullum ei interim longioris vitæ desiderium, nulla constantis animi defectio, nulla insigniorum virtutum remissio. Nos qui suprema morienti officia persolventes adfuimus, benignitatem, tolerantiam, pietatem, preces ad ineundam numinis gratiam, mentem ad tranquillitatem in extremum usque compositam, & in spem salutis erectam, non sine mæstissimâ admiratione suspeximus. Supremi hujusce viri jacturam tum ob effusam in omnes mansuetudinem & comitatem, tum ob eximiam rerum omnium moderatricem prudentiam, in tot turbulentissimorum temporum articulis adhibitam, non *Roma* solum, non solum Ecclesia Christi, sed totus fere mundus collacrymatur. At præ omnibus Religio nostra, in quâ studia, vitæ genus, animique virtutes efformavit, ita acerbissimâ calamitate exasperatur, ut jure timendum sit, ne infixam animi tristitiam, ulla ratio futuris temporibus possit esse tanta, quæ valeat aut penitus evellere, aut saltem delinire. Enimvero heu! nos miseros, quàm justis gravibusque argumentis, ut sic doleamus, impellimur. In uno summo Pontifice, omnia nobis fausta & secunda repente amissimus: amissimus custodem, tutorem, parentem, cui parem facilius semper erit optare, quàm invenire. Amissimus munificentissimum benefactorem, qui omni studio, omnique tempore nobis beneficia cumulatissime largitus est, &c. . . . Tot denique in nos tum honoris, tum utilitatis monumenta parabat, ut ipsius desiderium, & jactura sit non uno nomine molestior. . . . Tantâ nobiscum humanitate, suavitate tantâ, tantâque comitate egit, ut pristinæ inter nos consuetudinis memor augustam Pontificis maximi majestatem oblivisci videretur.

Ea propter, &c. &c.

Dabamus Romæ 5 Kal. Octob. 1774.

Frater & servus in Domino addictissimus. F.
ALEYSIUS, MARIA MARZONI, Minister-Generalis
Ordinis Minorum Conventualium.

The

The Translation of the foregoing letter.

MOST REVEREND FATHERS,

THERE is nothing possibly could have happened to afford us a greater subject of grief and affliction, than what we are now obliged to inform you of, though we ourselves are quite overwhelmed by an excessive and incredible sorrow of mind, in the midst of the just lamentations, which are heard on all sides.

CLEMENT XIV. the delight and glory of our Order, the splendor and support of the Sovereign Pontificate, while by the most certain proofs of wisdom, courage and greatness of soul, he pledged himself to promote the welfare, and glory of Christendom; while he was prosperously and happily settling affairs, and rendering his name immortally famous, even amongst foreign nations, was snatched away alas! by too sudden a fate from the Church, from Rome, and from the world, on the 22d of September 1774, and went to receive the fruits of his labours, the reward of his dangers, and the glorious recompense of his virtues, which were laid up for him, after having looked death in the face with joy of spirit and intrepidity of mind.

The hale and sound constitution, he brought with him to the Chair of St. Peter, was, a few months past, attacked by a violent disease, which, by its rapid progress, soon baffled the skill of the most experienced Physicians, and frustrated the hopes and vows of all; while he all along entertained no desire of a longer life, shewed no dejection of mind, nor ever interrupted the exercise of the greatest virtues.

We who were present, and performed the last duties for him in his dying moments, saw, with admiration full of grief, his kindness, his patience, his piety, his prayers for obtaining the favour of the Supreme Being, his tranquillity of mind to the very last, and his firm hopes of salvation.

Not only Rome, not only the Church of Christ, but almost the whole world laments with tears the loss of this greatest of men, on account of his extensive kindness and affability to all, and the superlative prudence, with which he governed in the most critical and tempestuous times.

Our Order above all, in which he studied, lived and formed his mind to virtue, so feels this afflicting calamity, that there is reason to fear, no circumstances of time hereafter may ever be such, as to entirely remove, or even sooth the grief and sorrow so deeply sunk into our minds. For alas! unhappy men as we are! how just, and what weighty reasons compel us thus to moan? In one Supreme Pontiff alone we have lost on a sudden whatever could promise us happiness and prosperity! We have lost our Protector, our Defender, our Father, another like whom, it will be much easier to wish for, than to find—We have lost a most munificent Benefactor, who with incessant affection, and on every occasion, most liberally bestowed his favours on us, &c. . . In a word, he was preparing for us so many monuments of Honour and advantage, that the want and loss of him must be the more severely felt on more considerations than one. . . He always behaved to us with so much kindness, so much sweetness of temper, so much good nature, that he seemed to forget the august Majesty of the Sovereign Pontiff, and to remember only his former connections with us. Wherefore, &c. &c.

Rome, Sept. 27th, 1774.

Your Brother and most devoted servant in the
 Lord, B. ALOYSIUS-MARY MARZONI, Minister-
 General of the Order of the Conventual Friars-
 Minors.

No. 3. The INSCRIPTIONS on the *Catafalco*.

THE Magnificence of this Catafalco erected to the memory of CLEMENT XIV. shewed the high esteem his talents and virtues were held in, and recalled to mind the principal events of his glorious Pontificate—The inscriptions were placed in the following order, and cannot but be interesting to a Reader conversant in such inscriptions.

Servandis

Veterum Monumentis

MUSÆUM, de suo nomine
CLEMENTINUM nuncupatum,
Adornavit, Instruxit.

In English.

For the preservation
Of the Monuments of Antiquity,
The MUSÆUM, from his own name
Called the CLEMENTINE,
He formed and adorned.

Ad augendum

Vaticani Palatii splendorem,
BIBLIOTHECAM APOSTOLICAM
Papyris, Numismatibus, Cimeliis
Ditavit.

In English.

To increase
The splendor of the Vatican Palace,
The APOSTOLIC LIBRARY
Was by him enriched
With Manuscripts, Coins, and Vases.

AVENIONEM DITIONEM,
COMITATUM VENAISINUM,

Sedi Apostolicæ
Recuperavit.

In English.
 The City of AVIGNON with its territories
 The COUNTY of VENAISIN,
 He recovered
 For the Apostolic See.

DUCATUM BENEVENTINUM,
 Sanctæ Romanæ Ecclesiæ
 Vetustissimum Patrimonium,
 Apostolorum Principi
 Vindicavit.

In English.
 He procured the Restoration
 Of the DUKEDOM of BENEVENTO
 (The most ancient Patrimony
 Of the Holy Roman Church)
 To the Prince of the Apostles.

TRANSYLVANOS *Arianam*
 ANCYRANOS GALATIÆ
Eutychianam Hæreses:
 PRIMATES PERSARUM
Nestorianorum Dogmata
 Abjurantes
 Romanæ Communioni restituit.

In English.
 The people of TRANSYLVANIA
 Who abjured the *Arian* Heresy,
 The ANCYRANIANS of GALATIA,
 Who abjured that of *Eutyches*;
 The PRIMATES of PERSIA,
 Who abjured that of *Nestorius*,
 He restored to the Communion of Rome.

PAULUM

PAULUM ARETIUM S. R. E. Cardinalem,
 FRANCISCUM CARACCIOLUM
 Congregationis Clericorum Regularium-Minorum
 Conditorem,
 Vitâ & Miraculis claros,
 Rite
 Beatorum numero ascripsit.

In English.

PAULUS ARETIUS, Cardinal of the Holy Roman See,
 And FRANCIS CARACCIOLI

Founder

Of the Congregation of Regular-Clerics-Minors
 He solemnly enrolled
 In the list of the Blessed.

BONAVENTURÆ de *Potentia*,
 Ordinis Minorum-Conventualium,

Viro pietate & innocentia

Eximio

Beatorum publicos honores

Decrevit.

In English.

He decreed

The public honours of the Blessed
 To BONAVENTURA de *Potentia*
 Of the Order of Conventual Friars-Minors,
 A Man
 Famous for piety and Innocence of manners.

SIMONEM

Veteris ASSYRIÆ

Patriarcham *Nestorianum*

Ad Romanæ Ecclesiæ finem

Reversum

Sacro Patrum senatui

Ingenti lætitiâ declaravit.

In English,

He notified with incredible joy
To the Sacred College
Of Cardinals
The return of SIMON
The Nestorian Patriarch
Of ancient ASSYRIA,
To the bosom of the Roman Church.

No. 4.

*A Letter to the Prelate CERATI, Director of the Schools
at PISA.*

Rome, July 3d, 1756.

MONSIEUR,

THE person in behalf of whom I interest myself, is worthy of a Protector like you; and saying this, I think I make his greatest eulogium. Your touch is too delicate, your understanding too penetrating, not to perceive his good qualities—The more he is studied, the more deserving will he be found.

You moreover know my sincerity: I would not recommend him to you, if he were not worth the trouble of doing it. All the solicitations in the world should never engage me to hurt the truth.

If a fortune cannot be made by telling the truth, I will continue all my life *Brother Francis-Lawrence Ganganelli*, and it is the best lot that can befall me for my own satisfaction and ease.

If I could drag myself away from my occupations, I would with pleasure run through *Tuscany*, and having once more seen *Florence*, which pleases the eyes with its beauties, and *Sienna*, which charms the ears with its language, I would admire *Pisa* for being so happy as to possess you.

No.

No one can give a greater lustre to its schools, than your most illustrious Lordship.

Besides the treasure you before had in yourself, you are returned to your own country loaded with the riches, which are found in *Germany*, *Holland*, and above all in *Paris*.

With regard to that city, the case is with me, as it was with our Patriarch St. *Francis*. I have long had a desire of going thither, without ever being able to accomplish it. I could have seen with the greatest pleasure that famous University, recommendable in so many other respects, but especially for the advantage of having had St. *BONAVENTURE* and St. *THOMAS* of *AQUIN* for its associates.

I must have had the eyes of *Argus* to have seen every thing, and I would have made good use of them. If I can judge of the piece by some patterns, *Paris* hath advantages, which other Capitals have not. The *Frenchman* is the first man of the world at blending the agreeable with the useful; and, as I have often said, he would almost make one in love with pain itself, so ingenious is he at making every thing amiable.

I have always a numerous and excellent company. I alternately see the Prophets and the Fathers of the Church, with whom I fill myself, as much as I can: and you will certainly own, that a person hath the best company, when he enjoys the conversation of St. *ATHANASIUS*, St. *AMBROSE*, and St. *AUGUSTIN*—This latter appears to me every day more beautiful. He wanted nothing, but the Philosophy of a more enlightened age, to be perfect in every kind of learning. When grace changed his heart, it did not convert an ingrate. Nothing is more wonderful than the manner in which he maintains its efficacy, and its rights against the arrogance of *Pelagius*.

I am now reading over again the letters of St. *JEROME*. This is my recreation; and I look upon myself, as the richest and happiest of mortals, when, with that

that book in my hand, I lose myself in some solitary walk. There are some gardens about *Rome* made on purpose for me, because I find nobody there but myself, or, by chance, some Gardener, with whom I can enter into chit-chat, when I am tired of studying.

If I see any of our *GRANDEURS*, it is only in going through the City; and I moreover do all that I can, not to be seen by them. After all, I am an Atom, and consequently incapable of drawing on me the attention of an *Eminence*.

I fear you will not come to *Rome*, as you promise. You have so many friends, that they will detain you where you are, in spite of your teeth: but consider you have fresh ones in every country; and for one that you lose, you will find a hundred.

There is plenty of news stirring, but more absurdities. Our *Romans* have a voracious mind, which always stands in need of food.

The Marquis of STAINVILLE*, Ambassador from France, signalizes himself every day by his magnificence, and still more by his greatness of soul and his genius. No one was more proper than he to make both his King and Country respected. He deceives all our Politicians by telling them the truth. The HOLY FATHER hath a great regard for him, and you know, that in matters of merit, he is a great *Connoisseur*; he analyses people, and forms his judgment of them at once.

I have the honour to be irrevocably with all the sentiments of esteem which are due to you, at the same time kissing your hands,

Francis-Lawrence Ganganelli,
of the Convent of the Holy Apostles.

* Now Duke de Choiseuil.

An Answer

to a consultation sent him by a Master of Novices.

Rome, Aug. 9th, 1756.

Rev. Father,

THE post you occupy requires as much mildness as steadiness. It is to be considered, that if a Religious ought to be circumspect in his conduct, the gravity of old men cannot fall to the share of a young man.

The great talent of a Master of Novices consists in the perfect knowledge of the source from whence the faults arise, in order to humble, if it be pride; to encourage, if it be sloth; to mortify, if it be a love of ease; and to repress, if it be petulance. You will take care that your young people be always employed. Besides that employment fixes the mind, and captivates the imagination, it causes moreover the talents to shew themselves. In some they unfold themselves slowly; but, with a little patience and sagacity, one may judge if any rays will ever break through the cloud, or if it will for ever continue opaque.

If you suffer yourself to be carried away by a bitter zeal, you will some time or other send away subjects, who would become the glory of the Order. Those who have the best parts, are often of the most impetuous temper; and if a person is not so much master of himself, as not to be hurt with such a temper, it comes to pass, that some starts of vivacity, which were merely the effect of want of thought, may ruin a young man for ever, by making him lose a state of life, in which he would have rendered important services to the Church.

Carefully avoid following an uniform method in your manner of directing. One ought to suffer a severe reprimand, while another stands in need only of a look: *Alius sic, alius vero sic.*

Let your very silence speak; it is the way to find fault but seldom. Young people almost always believe, that

that it proceeds from humour, or a pleasure taken in scolding, when a person never ceases giving them advice—And very often they are not mistaken.

Watch them carefully, but do not let them perceive it. When we shew an air of distrust, we inspire them with a desire of lying and deceiving us. A tone of friendship pleases a Novice: whereas an air of severity hurts and provokes.

Scarce ever pardon any thing, that directly attacks Religion; and be very attentive to whatever hurts morals. Purity becomes all Christians, but in a particular manner Priests and Religious persons—Distinguish however a momentaneous fault from a sin of habitude.

Remember that true virtue is not austere, and that a smiling countenance inspires confidence. People are generally hurt with a cold and serious exterior, because it hath the appearance of pride.

Carry not perfection too far; men are not Angels, and we must be wise with sobriety; otherwise young people will take an aversion to you, and grow tired of piety itself. It is not the repeating of precepts that will make them better: a man may preach all day long, to no effect, unless he give some principles to go on. When a person is convinced by reasoning that there is a God, and consequently a Religion; and that the only true one is that which we profess, he suffers himself no longer to be dazzled with sophisms; and if he sins, he is certain he does ill. Banish the use of spies as a public pest: otherwise you accustom men to become hypocrites and false friends. Have an equal abhorrence of prepossession; it is the cause that the innocent is ever oppressed, and that the guilty triumphs. If you learn any thing by reports, proceed to an eclaircissement, and never condemn any one, without giving him an opportunity of defending himself.

Never punish without giving previous notice, unless it be a crime that requires a proportionate punishment on the spot. Be more indulgent with respect to secret faults

faults, because no scandal follows from them; and scandal is the greatest of evils. Follow the precept of the Gospel in charitably admonishing him who goes astray.

Consider that recreation is necessary to youth, and that the mind is like a field, which stands in need of a fallow to produce a better crop. Moreover it is proper that every thing should seem to be done with liberty—Obedience becomes an insupportable yoke, unless the superior take care to make it easy.

Never put in the hands of Novices any of those Apocryphal books, which St. Paul calls old wives tales: *ineptas autem & aniles fabulas evita*. Truth cannot be maintained by lies, and Religion is truth itself. Vary the reading of your young pupils, and never apply them to mere contemplation, for fear of heating their imagination, and leading them astray. Besides, in a tender age of life, the memory must have facts that it can retain. Above all things maintain peace among your flock, taking care to raise the souls of such as are intrusted to you, above all the *minutiae* of the Cloister, which too often degenerate into disputes, hatreds and jealousies. Teach them to be great in the least things, and to set a value on the most abject duties, by the manner in which they acquit themselves of them.

Stifle ambition, but excite emulation; otherwise you will make them either proud or idiots.

Inspire them with the spirit of the body, but so that it may be kept within the bounds of moderation. Unless we have an attachment to the society of which we are members, we insensibly lose a relish for our state of life: but if our attachment go beyond bounds, we look upon ourselves as necessary, we despise other Communities, and even go so far, as to canonize those abuses, which we are attached to either by practice or prejudice.

Shew yourself always the same: there is nothing so ridiculous as a man who is not like himself. Young people have a quick eye, when a superior is to be analysed. They are seldom mistaken with regard to a capricious

precious fellow, or an Original. We disconcert their schemes and gain their esteem, when we always walk in the same line—Let us have nothing of humour, but a deal of steadiness.

Avoid familiarity, but be less the superior, than the friend of those who are under your care. Let them find in you a Father, and let them know, that nothing hurts you more, than to be obliged to reprimand them.

Shew no predilection, but only to such as are more discreet and pious than the others; and this only, when it may be a lesson to the thoughtless and slothful.

Never make use of cunning to make them acknowledge the faults you want to know—Cunning is irreconcilable with probity.

Proportion the chastisements to the faults, and make not crimes of slight transgressions, which suppose neither wickedness nor irregularity.

Men are not amended by noise. *St. Francis of Sales* said: “that he moved sinners more by tenderness, than “by scolding”—The language of the Gospel is that of persuasion.

Lead none by extraordinary ways, and stop such as would follow them, unless there be something supernatural in the case; but these cases are so rare, that they can never become a law. The age of *Mystics* and *Contemplatists* is past, and it would be dangerous to recall it back.

Let your young people have the liberty of speaking before you, without being intimidated: 'tis the way to know their interior.

In a word, behave like a good Father of a family, who wants to make neither slaves, hypocrites nor idiots of his children, but men, who may know how to give to God what is due to him, to Religion what belongs to it, and to Society what is proper for it. The first of all rules is to learn to love the Lord, and to do nothing that can displease him: It is the only object of all Religious Institutions. For you know, Rev. Father,

as

as well as I do, that our regulations would be often childish, if they were not means of leading us to God. Every Institutor of a Religious Order devised those, which he thought the most proper for that end.

Guard against that pedantry, which gives itself out for impeccable, and as knowing every thing. When I taught, and was asked any thing, which I really did not know, I frankly owned my ignorance, even before my Scholars; and they only esteemed me the more for it—Young people like that we should draw near them.

If I have been somewhat long, it was from this consideration, that the life of a Master of Novices is a life made up of a detail of business. You might have addressed yourself to others much more properly, than to me, with respect to the observations in question; but it would have been hard for you to have hit better on with respect to the zeal with which I have served you.

If my pen hath wandered in what I have written to you, my whole heart is in these last words, which assure you, that no one can love or esteem you more than I do. Be thoroughly convinced of this.

Salute all our friends, and particularly my Scholar, who is always present to my mind. I will send him the book he desires, the very first opportunity. Adieu.

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

A Letter to the Abbé LAMI, Author of some Periodical Sheets at FLORENCE.

Rome, Nov. 16th, 1756.

S I R,

I Always read over and over again all your papers with the greatest pleasure, and especially since they began to give us an idea of the *French Literature*. I think the *French* are not so rich in expressions, as the *Italians*, but they are more so in thoughts.

P

I know

I know a number of works composed among us, where a person is enchanted with flowers, cascades, vistas, which constitute the whole beauty of them; but there is no fruit of any sort to be gathered.

The misfortune arises from this, that we have a language which makes us lazy at thinking. As it is very beautiful and rich, we reckon we have done enough, when we use it with art; and as it is seducing, it drags us along in spite of our teeth; and instead of being concise, we are diffuse.

The FRENCH language secures the *Frenchman* against these defects. It is formed to bring forth thoughts; and the ideas, with which they never fail to clothe it, make up for its sterility.

True eloquence is fonder of images in the things, than in the phrases. This is what I endeavour to persuade our Litterati and preachers, who do me the honour to consult me.

We are so verbose and fond of digressions, that ten of our sermons would only make one of *Bourdalone's*. In the shortest Discourse we are for calling to us all the truths, instead of dwelling upon that, which we purpose to make known. This is like our Poets, who are always for making the birds to warble, the brooks to purl, and Echoes to moan.

I speak to you the more freely on this string, as you yourself love precision, and are not guilty of the fault, with which I reproach my countrymen.

A man is always weak, when he is cowardly. If Eloquence hath no spring, it makes only a momentaneous impression: it is a Nosegay that pleases, but withers the same evening.

There ought to be a soul in Eloquence, and too often there is nothing but wit. One man thinks himself a Poet, and he is only a Versifier: another thinks himself an Orator, and he is a mere Rhetorician—Puffing and swelling is no less opposite to true Eloquence, than sterility.

Our

Our modern pieces of Poetry are like those facitious Gardens, where Art hath done every thing, and Nature comes in for no share. Oh! why should so much pains be taken in hunting after that, which would spring up from under our pen, if it were not for the madness of constraining our thoughts? They are then rather a miscarriage than a birth, and become early fruit, which grows rotten, before it is ripe.

If I dote, my Dear Abbé, it is because I am absorbed in a work, that leaves me only one quarter of myself. The three other parts go in Dissertations, Examinations, and a lassitude that often overpowers me, and leaves me only an undetermined existence. I sometimes rise up from my chair, and then sink down into it again, not knowing what is to become of me.

Then again I come to my senses, and walk out to recover from my fatigue. I take the first road I see, and enter into conversation with the first person I meet. I do as the swallows do, who skim along the ground, after they have been flying over the tops of houses.

You would often be of great help to me, if I could enjoy your conversation. There is undoubtedly a great deal of sense and erudition among my brethren. I am indebted to them for all I know; but every one hath his particular employment, and the time, which is at their own disposal, in a City like Rome, where all is occupation, is only given them drop by drop.

Make my most respectful compliments to the Prior of the Dominicans of the great Convent. Besides that he is of a flourishing Order, which is esteemed and cherished by every one, in proportion to his love for the Church, I am sincerely attached to him on his own account. He hath all the Candour of the ancients, and all the wit of the moderns. He must have received the Chocolate I sent him, and I wish I could drink it with him.

You will perceive by the reflections I have made, that the love of my country doth not blind me with regard

to the defects of our writers. Though strongly attached to my country, I can distinguish what is good in it from what is bad. I think the same of the Religious Orders: I praise what is praise-worthy, but do not approve of what is defective, being fully convinced, that there is neither family nor society wherein every thing is perfect, and that the Community of heavenly spirits is the only one, where virtue is without a stain.

I should be glad to be master of your time: I would then oftener converse with our Poets and Orators. I like whatever leads the imagination to take a walk without leading it astray, and whatever helps to diversify the ideas.

There is something, undoubtedly, pleasing in erudition; but it is a field you must be perpetually grubbing up; whereas the *Belles Lettres* are a Parterre, where you have nothing to do, but to gather or sow flowers. I wish there were funds instituted in every country in order to produce works analogous to the genius of each nation. There each people would find shades adapted to their sight, and would insensibly gain a taste of the good and beautiful: but it must be an expert hand that knew how to sort the colours.

The FRENCH style would moderate that of the Orientals; the *Italian* would communicate a warmth to the *German*, and so of the rest.

I applaud, with all my heart, the eulogium you bestow on the two learned *Minims*, the Fathers *Le Seur* and *Jacquier*. I have long esteemed them, and known them as two rare men, who form an epoch in our age, and add a lustre to it. They are an infinite addition to the glory of an Order, which hath produced MARCENNES, MAIGNANS, FEUILLETES, PLUMIERS, NICERONS, MANCINIS, &c. and hath never yet transgressed the bounds of Religious humility.

You will have read the last production of *Francis Zanotti*. If he had lived at the time, when fable was in vogue, he writes so well, that he would have been

Secre

Secretary to the Gods, and we should have read his name in the Mythology. I could like to have heard him in conversation with the famous *Fontenelle*. Both of them Secretaries to two famous Academies; both of them full of anecdotes, sallies, and amability, they would have made the wit of the Italian and Frenchman shine forth to the greatest advantage.

How charming must it be for a powerful Sovereign Prince, who could gather together all the great men of Europe, to be in midst of them, with competent natural parts (that is to be understood) to comprehend what they said, and have a taste for it. It is on such an occasion, that if I were rich, I would willingly pay to be in one of the front boxes.

Blame yourself, if I suffer my imagination to take wing. As you have one of the brightest, I presume to make an effort, not indeed to come up to you, but at least to follow you.

I leave you for the company of two brave officers, who have all the merit and honour of their profession. We talk of war, and that will not surprize you, if you only please to remember, that it was a *Franciscan-Friar* who invented gun-powder. By discoursing with men of every state of life, we at last come to have a little knowledge of every thing; but when I read you, I then own that I know nothing at all.

The Father *Capuchin*, whom you saw, doth not travel like an ordinary man. His eyes are telescopes, and his head is a laboratory, wherein the finest things are distilled. The Pope himself hath given him a letter of recommendation to the Court of *Turin*.

I am ever your servant, but much more your admirer,

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

To Count Algarotti.

Rome, Dec. 7th, 1756.

Sir Count,

THE work you sent me hath brought back youth to my mind, which had grown old for many years under the weight of Compilations, Discussions, Dissertations, &c. for of these there is no end—But our will must be that of God.

You must have rejoiced the shades of our ancient writers by renewing their manner of writing; and have grieved those who are now living, by the vexation they have at not being able to imitate you. In this you give a proof of your courage, since you are not afraid of falling out with the living.

The colds of the north have not damped the warmth of your genius—It is true indeed you are in *Prussia*, near a Monarch, who enlivens all who approach him.

GERMANY hath the precious advantage of having Sovereigns, who are judges of merit, and have the art of making it known. What light and virtues hath not the Queen of *Hungary* spread over her territories? I shall never forget that I had the happiness to see her, when she came to *Milan*. I then taught in that city, and the whole time she stayed, my heart leaped for joy. The presence of great Personages makes the same impression on me, as the sun doth on plants. I grow young again, and am born again.

If the Sovereigns, who govern us, had time to judge of merit, and to reward it, there would rise up amongst us a crowd of excellent writers, and excellent artists.

ROME hath a set of sparkling, profound, and sublime wits, who only want to shew themselves, but are either absorbed or evaporated for want of the means. A Pope is only a transient ray, and often hath not warmth enough to make the genius bud, which is found all over his climates.

One

One would say that the MICHAEL-ANGELLOS, and TASSOS dare not spring up again, for fear of not being recompensed. Moreover the preceding age hath made us lazy. We thought we could do nothing better, than merely to gather the flowers and fruits, which the seventeenth century brought forth. And indeed we see, that there have always been some intervals between two celebrated ages, and that the age of *Augustus* had none to succeed it—That of *Seneca* was only a bastard, nor did it appear till a long time after.

But I take you from yourself, while I employ you with my ideas, which are a thousand times less worth than yours: however I make myself amends for the silence I have kept all day. None are fonder of talk than studious people, when they are once set a going. One wants to say in an hour, what hath been smothered for ten. But whatever happens, I will never be silent, when I have to assure you of the sincere affection, and high esteem, with which I have the honour to be,

Sir Count,

Your very humble, and

Very obedient Servant,

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

My kind compliments, if you please, to all those who still remember me. I never shall forget that I owe to *Bologna* a part of my knowledge in Natural Philosophy. That City is a focus, in which all the rays of the sun unite.

To Father a Theatin.

Rome, March 8th, 1758.

Rev. Father,

DO not ask me what I write to you about. I only simply know this, that I love you, and I charge my

my pen to express it, which it doth, better or worse; and my head is so spent with a long and troublesome piece of work, that I can no longer range my thoughts in any order: scarce have I strength enough to remember, that I exist. I do not come to myself, but by thinking of the attachment, with which I shall be during my life your servant and friend,

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

Make my compliments to *Signor Avvocato*. I will answer him soon, but in a style far below his. The Magistracy, ever since *Cicero's* time, challenge by prescription the right of having among them men of the greatest energy and eloquence.

To the Prelate *Cerati*.

Rome, May 6th, 1758.

Monignor,

IHAVE all the difficulty in the world to keep my hand ready enough to inform you, that LAMBERTINI is no more, but in his writings, and in our hearts. His death causes in me a tremor, which agitates and overpowers me. Besides the grief I feel for the loss of a Protector, and, I make bold to say, a friend, I foresee that, notwithstanding the merit of the Sacred College, he will not be replaced; and, I know, his prudence and moderation were still wanted.

The ROMAN people, who rise and fall like the waves of the Mediterranean, and who would change the Pope every year, rejoiced at their happiness, that he was at last gone, who had reigned nineteen years. But let us leave them to abandon themselves to a senseless joy; before six months are past, they will feel their loss, and
will

will join the whole world in bemoaning the death of BENEDICT XIV.

And indeed it would be somewhat singular, were the *Roman* people to leave it to the *Protestant* Communions to regret the loss of LAMBERTINI; for certain it is, that *London* and *Berlin* will both deeply be affected with his death.

A little more courage would have made him perfect. There were a thousand things he wanted to accomplish, which he durst never begin. A man must be intrepid, when he hath a mind to do good, and especially if he be Head of the Church; for how many obstacles hath he not to overcome?

Let his death ripen a little, and we shall be better judges than we are now, of the full merit of BENEDICT XIV.—Every year will only add to his reputation. His cheerful disposition supported him in the midst of his greatest pains; it seemed as if his body had not belonged to him, so little did he appear to be affected by it. If he was vexed at any thing, a little fit of passion, which lasted only for a few minutes, soon freed him from his vexation.

He one day said to me: “Man raises phantoms in his own mind to frighten himself; and the imagination is a more ample magazine of disquietudes and pains, than the heart. But I have made myself master of mine, so that it never represents any thing to me but agreeable ideas.”

I have not as yet advanced so far, but I shall some time or other. I stand in need of the whole of my mental faculties, and I have not enough of the whole to abandon any part to the discretion of Events. Man is not a tree to suffer himself to be shaken by a storm, and to lose, at the first blast of wind, his stability and verdure.

I hear with pleasure that your health grows better and better every day. That of studious people wastes insensibly: but then it never feels the shocks, which
kill

kill people in the world, or in a short time render them decrepit.

I find solitude is a burden to you, when you cannot study: but then with you the spirit of prayer supplies the place of every thing. Oh! how can a person tire, when in conversation with the Supreme Being! Conversation with God puts the soul in its proper place; but it is in a state of violence, when it is drawn from its Creator.

I have had a very heavy piece of work on my hands for six weeks past. To be always at the service of others, and never to do any thing for one's self, is the most cruel of all the tasks I am obliged to perform. But then I am a Religious man, and consequently am obliged to divest myself of my own will, at least sixty times in an hour.

The bell, which frequently calls me to my different duties, sometimes appears to me very troublesome: it is however a very good friend, who comes to do me a kindness. It prevents any excess in study, which would not fail of exhausting all my strength at last, and render me incapable of being either with myself or with society.

The Religious are commonly accused of having a pedantic and diffusive style; but they ought to have a very concise one. This however is certain, that if their phrases are not divided into small parcels, their thoughts are often so by a succession of exercises, which drag them every moment from their cell and from their labour.

ROME is now open to calculations, projects, and even predictions. In a few days time there will be as many Popes as there are Cardinals, by the pains every one will be at to choose his Protector or acquaintance.

These things are to me of so high a nature, that I leave Providence to act, and events to take their course, without giving myself the trouble of pointing out him, whom

whom God will bring from out of his own secret, when he pleases.

The CONCLAVE is a second firmament, especially to the mortals who are not there. Telescopes are made use of to view it, and therein are discovered stars, which are soon eclipsed, after having appeared with the greatest brightness; and Comets, which disappear successively. As I meddle little with Astronomy, and the earth is fully sufficient to exercise my limited understanding, I leave this magnificent object to whoever hath a mind to contemplate it.

As for you, *Monsignor*, who were formerly the *Confessarius* of a Conclave, you will call to mind on this occasion, what passes and what is seen therein. Cardinal *Cavalchini* is already on the list. He is an Ecclesiastic to his finger ends; and we live in an age, wherein we stand more in need of good examples than ever before. But he hath something belonging to him, which will do him a prejudice; and you know very well, that, in the election of a Pope, more attention is often paid to the accessory than to the principal.

The moment it is at hand, when I shall have time to employ myself in what concerns you. I shall not indeed use as much knowledge as zeal; but my comfort is, that in your eyes, the good heart of your friends supplies the want of erudition. You pardon nothing in yourself, but can excuse every thing in others, even that simple and ordinary manner, in which I honestly tell you, that no one can be more your servant than I am, &c.

F. L. Ganganelli,

Of the Convent of the Holy Apostles,

To

To Cardinal *Passionei*, who was then at *Frescati*.

Rome, Oct. 10th, 1758.

Most Eminent,

I Cannot send your Eminence the solution you desire of me till Monday next, and I must moreover arm myself with courage to dare to undertake it. The first glance of your eye on my labour will burn the paper and reduce it to nothing. The looks of a man of learning, who, like your Eminence, sees the bottom of every thing, who hath read every thing, and forgot nothing, consume in an instant such diminutive Beings as I am. I will however, my Lord, comply with your orders, rather choosing to pass in your eyes for ignorant, than disobedient.

Your Eminence doth me too much honour in inviting me to come and see your delicious Hermitage, and the more so, as every one desires that happiness, though every one that desires it, cannot obtain it—Business chains me down.

I kiss your Eminence's hands, and am with the most profound respect, &c.

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

No. 5.

Two Letters written by him, when a Cardinal.

To the Rev. Father *Pouret*, then Guardian of Annonay, now of the Great Convent of *Cordeliers* at Paris.

Rome, 24th of November.

Rev. Father,

ON account of a multiplicity of business, with which I have been taken up, and from a desire of writing to you with my own hand, I have delayed to this day giving you an answer. Now that I am a little more at leisure, I return you thanks for the sentiments of

of joy and affection, which you have been so kind as to manifest on occasion of my being promoted to the dignity of Cardinal. You may reckon on my good will to testify my gratitude on every occasion; and while I assure you of this with the utmost sincerity of heart, I recommend myself to your prayers, and am your most obedient and affectionate,

F. L. Cardinal Ganganelli.

P. S. As to what concerns your house, my opinion is, that you should refer that business to Cardinal *Colonna di Sciarra*, the Protector of our Order and of the French nation: but be convinced that I shall ever be ready to employ myself on your behalf, and in your business. Adieu, and adieu once more.

To the Author of the preceding Life, Monsieur *Caraccioli*.

Rome, July 12th, 1764.

I Thank you most sincerely, Sir, for the present you made me of the *Historical Eulogium of BENEDICT XIV.* It is eloquent and true like LAMBERTINI himself, worthy of you, and of him, and very proper, tho' too short, to inspire the highest esteem for the memory of so great a Pontiff. I congratulate myself for having engaged you to publish that work.

Your *Characters of Friendship*, translated by Abbé *Martini*, have been procured for me. The more I read them, the more I find in your thoughts an Italian genius, which points out your origin. I exhort you not to interrupt your literary labours. By them you give a new lustre to your name, already so recommendable, and so well known, and you gain the esteem of all who honour virtue.

If you return to *Italy*, I shall be extremely glad to see you. In case you have not an opportunity of sending me the work you mentioned, I shall desire the Cardinal *Caraccioli*, as he has it, to be so kind as to lend it me.

If

If the Abbé Gregory ever writes to you, he will tell you, that I sometimes see him, and that we talk of your works with pleasure.

Nothing can be added to the sentiments with which I desire to prove to you, how sincerely I am, Sir, your affectionate servant, &c.

No. 6. The Brief addressed to Mr. GEORGE ALARY.

AS the Author owns he had no knowledge of the secret letters, which the Holy Father wrote to the Sovereign Princes; and as those which regard the memorable events of his Pontificate, are to be found in the public papers, he thought proper to confine himself to the following Brief, as a piece alone sufficient to shew the piety, zeal and charity of CLEMENT XIV.

He justly observes, that we may therein see a Pope, who speaks like a Father, who exhorts instead of commanding, who intreats instead of ordering, and proves in a wonderful manner, how much he had at heart the good of the Church, and the work of the Missions.

CLEMENT XIV. POPE.

To our dearly beloved son, GEORGE ALARY, Health and Apostolical Benediction.

We have been informed, most dearly beloved son, that after your return to the Seminary at Paris, you had retired to the Monastery of La Trappe, and that you had already embraced the Cœnobitic life. As this shews us, how entirely your mind is disengaged from all earthly affections, and that it no longer desires any but heavenly things, it is a reason for us, to whom the care of souls is intrusted, to desire the more ardently, that you would go, and join once again the Directors of the Seminary, who stand in need both of your good example, and of your assistance.

You

You very well know, my most dear son, that they expected you with the greatest ardour, and that they hoped, for the good of the Missions, to reap the greatest fruit from your advice. They lamented to find their hopes frustrated, and we ourselves are sensibly affected with their desire of having you again, and of the loss they suffer by not having you.

It was this consideration that made us address this letter to you, while you had not as yet made your profession, to conjure you in the most pressing manner, to return to your former condition, to sanctify yourself in the way you had once entered on, which, while it furnishes you with the means of being useful to your neighbour, cannot miss of being greatly advantageous to yourself. We doubt not of this return being very pleasing to God, nor of its being a call from him, that returning to your former post, where he had placed you, you may consecrate your piety, zeal, and talents to the gaining of souls. Take courage then, and remember, our dear son, that you must persevere in the firm resolution of labouring for the good of the Missions, as you have hitherto done in a manner equally commendable and edifying.

Reflect with yourself, that there is nothing more proper to obtain from Almighty God a crown of glory, than the Apostolic functions, and that there is nothing that inflames the soul more with divine love.

We desire, dearly beloved son, that you would receive this exhortation, as coming from him, who exercises the ministry of Christ on earth, and to whom obedience is due, since the care of feeding the flock of the Lord hath been intrusted to him. We have a firm hope, that you will be moved by our zeal and affection for you, so as to return, as soon as possible to the Seminary. You will thereby merit more and more our paternal kindness: and receive now our blessing as a pledge thereof. We send it, our dear son, with all the fulness of our heart.

Rome,

Rome, near St. Mary-Major, under the Seal of the Fisherman, the 22d of December, 1773.

By order of our most Holy Father Pope Clement XIV.

Benedict Stay.

This so affectionate and moving a letter produced its effect. Mr. Alary quitted his solitude, and went to re-join his illustrious Companions, and resumed his laborious and venerable functions.

No. 7. The BRIEF for the Abolition of the Order of Jesuits*.

CLEMENS P. P. XIV.

AD PERPETUAM REI MEMORIAM.

DOMINUS ac redemptor noster *Jesus Christus*, Princeps pacis à Prophetâ prænuntiatus (quod in mundum veniens per Angelos primum pastoribus significavit, ac demum per seipsum, antequam in cælos ascenderet, semel & iterum suis reliquit discipulis) ubi omnia Deo Patri reconciliavisset, pacificans per sanguinem crucis suæ, sive quæ in terris, sive quæ in cælis sunt, Apostolis etiam reconciliationis tradidit ministerium, posuitque in eis verbum reconciliationis, ut, legatione fungentes pro Christo, qui non est dissensionis Deus, sed pacis & dilectionis, universo orbi pacem annuntiarent, & ad id potissimum sua studia conferrent ac labores, ut omnes, in Christo geniti, solliciti essent servare unitatem spiritûs in vinculo pacis, unum corpus & unus spiritus, sicut vocati sunt in unâ spe vocationis, ad quam nunquam pertingitur, ut inquit S. Gregorius Magnus, si non ad eam unitâ cum fratribus mente curratur.

* See the judgment of the Author of the Pope's life on this Brief, p. 115.—The method and arrangement of its parts, the spirit of moderation and love of peace it breathes throughout, cannot but please the unprejudiced and impartial reader.

Hoc

Hoc ipsum potiore quâdam ratione nobis divinitus traditum reconciliationis verbum, & ministerium, ubi primum, meritis prorsus imparibus, eveſti fuimus ad hanc Petri ſedem, in memoriam revocavimus, die noctuque præ oculis habuimus, cordique altiffimè inſcriptum gerentes, ei pro viribus ſatisfacere contendimus, divinam ad id opem affiduè implorantes, ut cogitationes & conſilia pacis nobis, & univerſo Dominico gregi Deus infundere dignaretur, ad eamque conſequendam tutiſſimum nobis, firmiſſimumque aditum reſerare. Quin imo probè ſcientes divino nos conſilio conſtitutos fuiſſe ſuper gentes & ſuper regna, ut in excolendâ vineâ *Sabaoth*, conſervandoque Chriſtianæ religionis ædificio, cujus Chriſtus eſt angularis lapis, evellamus & deſtruamus, & diſperdamus, & diſſipemus, & ædificemus & plante-
mus, eo ſemper fuimus animo, conſtantique voluntate, ut quemadmodum pro Chriſtianæ Reipublicæ quiete & tranquillitate nihil à nobis prætermittendum cenſuimus, quod plantando, ædificandoque eſſet quovis modo accommodatum; ita, eodem mutæ charitatis vinculo expoſtulate, ad evellendum, deſtruendumque, quicquid jucundiffimum etiam nobis eſſet, atque gratiſſimum, & quo carere minimè poſſemus ſine maximâ animi moleſtiâ & dolore, prompti æquè eſſemus atque parati.

Non eſt fanè ambigendum, ea inter, quæ ad Catholicæ Reip. bonum felicitatemque comparandam plurimum conferunt, principem ſerè locum tribuendum eſſe Regularibus Ordinibus, ex quibus ampliſſimum in univerſam Chriſti Eccleſiam quâvis ætate dimanavit ornamentum, præſidium & utilitas. Hos idcirco Apoſtolica hæc ſedes approbavit non modo, ſuiſque fulcita eſt auſpiciis, verum etiam pluribus auxit beneficiis, exemptionibus, privilegiis & facultatibus, ut ex his ad pietatem excolendam & religionem, ad populorum mores verbo & exemplo ritè informandos, ad fidei unitatem inter fideles ſervandam confirmandamque, magis magiſque excitarentur atque inflammarentur. Aſt ubi eò res devenit, ut ex aliquo Regulari Ordine, vel non amplius uberrimi li fructus,

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atque

atque optatissima emolumenta à Christiano populo perciperentur, ad quæ afferenda fuerant primitus instituti; vel detrimento potius esse visi fuerint, ac perturbandæ magis populorum tranquillitati, quam eidem procurandæ accomodati; hæc eadem Apostolica sedes, quæ eisdem plantandis operam impenderat suam, suamque interposuerat auctoritatem, eos vel novis communire legibus, vel ad pristinam vivendi severitatem revocare, vel penitus etiam evellere ac dissipare minimè dubitavit.

Hæc sane de causâ Innocentius Papa III. prædecessor noster, cum comperiisset nimiam Regularium Ordinum diversitatem gravem in Ecclesiâ Dei confusionem inducere, in Concilio Generali Lateranensi IV. firmiter prohibuit, ne quis de cætero novam Religionem inveniat; sed quicumque ad Religionem converti voluerit, unam de approbatis assumat; decrevitque insuper, ut qui voluerit Religiosam domum de novo fundare, regulam & institutionem accipiat de approbatis. Unde consequens fuit ut non liceret omnino novam Religionem instituere sine speciali Rom. Pontificis licentiâ: & merito quidem; nam cum novæ Congregationes majoris perfectionis gratiâ instituantur, prius ab hæc sanctâ Apostolicâ sede ipsa vitæ futuræ forma examinari, & perpendi debet diligenter, ne sub specie majoris boni, & sanctioris vitæ plurima in Ecclesiâ Dei incommoda, & fortasse etiam mala exoriantur.

Quamvis vero providentissimè hæc fuerint ab Innocentio III. prædecessore constituta, tamen postmodum non solum ab Apostolicâ sede importuna petentium inhibitiō aliquorum Ordinum Regularium approbationem extorsit, verum etiam non nullorum præsumptuosa temeritas, diversorum Ordinum, præcipuè mendicantium nondum approbatorum, effrænata quasi multitudinem adinvenit. Quibus plenè cognitis, ut malo statim occurreret, Gregorius Papa X. pariter prædecessor noster in generali Concilio Lugdunensi, renovatâ Constitutione Innocentii III. prædecessoris, districtius inhibuit, ne aliquis de cætero novum Ordinem, aut Religionem adinveniat, vel
habitum

habitum novæ Religionis assumat. Cunctas vero generaliter Religiones & Ordines mendicantes post Concilium Lateranense IV. adinventos, qui nullam confirmationem sedis Apostolicæ meruerunt, perpetuo prohibuit: Confirmatos autem ab Apostolicâ sede modo decrevit subsistere infra scripto: ut videlicet professoribus eorundem Ordinum ita liceret in illis remanere, si voluerint, quod nullum deinceps ad eorum professionem admitterent, nec de novo domum, vel aliquem locum acquirerent, nec domos, seu loca quæ habebant, alienare valerent sine ejusdem S. sedis licentiâ speciali. Ea enim omnia dispositioni sedis Apostolicæ reservavit in terræ sanctæ subsidium, vel pauperum, vel alios pios usus per locorum Ordinarios, vel eos quibus sedes ipsa commiserit, convertenda. Personis quoque ipsorum Ordinum omnino interdixit, quoad extraneos, prædicationis & audiendi confessiones officium, aut sepulturam. Declaravit tamen in hac Constitutione minimè comprehensos esse Prædicatorum & Minorum Ordines, quos evidens ex eis utilitas Ecclesiæ universali proveniens perhibebat approbatos. Voluitque insuper Eremitarum S. Augustini, & Carmelitarum Ordines in solido statu permanere, eo quod istorum institutio prædictum Generale Concilium Lugdunense præcefferat. Demum singularibus personis Ordinum, ad quos hæc Constitutio extendebatur, transfundi ad reliquos Ordines approbatos licentiam concessit generalem, ita tamen, ut nullus Ordo ad alium, vel Conventus ad Conventum se, ac loca sua totaliter conferret, non obtentâ prius speciali sedis Apostolicæ licentiâ.

Hiscemet vestigiis secundum temporum circumstantias inhæserunt alii Romani Pontifices, prædecessores nostri, quorum omnium decreta longum esset referre. Inter cæteros vero Clemens Papa V. pariter prædecessor noster, per suas sub plumbo 6. Non. Maii Anni Incarnationis Dominicæ 1312, expeditas litteras, Ordinem militarem Templariorum nuncupatum, quamvis legitime confirmatum, & alias de Christianâ Rep. adeo præ-

clare meritum, ut à sede Apostolicâ insignibus beneficiis, privilegiis, facultatibus, exemptionibus, licentiis cumlatus fuerit, ob universalem diffamationem suppressit, & totaliter extinxit, etiamsi Concilium Gen. Viennense, cui negotium examinandum commiserat, à formali & definitiva sententiâ ferendâ censuerit se abstinere debere.

S. Pius V. similiter prædecessor noster, cujus insignem sanctitatem piè colit & veneratur Ecclesia, Ordinem Regularem Fratrum Humiliatorum, Concilio Lateranensi anteriorem, approbatumque à felicis Recordationis Innocentio III. Honorio III. Gregorio IX. & Nicolas V. Romanis Pontificibus, prædecessoribus itidem nostris, ob inobedientiam decretis Apostolicis, discordias domesticas & externas exortas, nullum omnino futuræ virtutis specimen ostendentem, & ex eo quia aliqui ejusdem Ordinis in necem S. Caroli, S. R. E. Cardinalis Borromæi Protectoris, ac Visitatoris Apostolici dicti Ordinis sceleratè conspiraverint, extinxit, ac penitus abolevit.

Recolendæ memoriæ Urbanus Papa VIII. etiam prædecessor noster, per suas in simili formâ Brevis die 6 Feb. 1626 expeditas litteras, Congregationem Fratrum Conventualium Reformatorum à fel. mem. Sixto Papâ V. itidem prædecessore nostro solemniter approbatam, & pluribus beneficiis ac favoribus auctam, ex eo quia ex prædictis fratribus ii in Ecclesiâ Dei spirituales fructus non prodierint, imo complures differentię inter eosdem fratres Conventuales reformatos, ac fratres Conventuales non Reformatos ortæ fuerint, perpetuò suppressit, ac extinxit: Domus, Conventus, loca, supellectilem, bona, res, actiones & jura ad prædictam Congregationem spectantia Ordini F. F. Minorum S. Francisci Conventualium concessit, & assignavit, exceptis tantum domo Neapolitanâ, & domo S. Antonii de Paduâ nuncupatâ de Urbe, quam postremam Cameræ Apostolicæ applicavit, & incorporavit, suæque suorumque successorum dispositioni reservavit: fratribus denique prædictæ suppressæ Congregationis ad Fratres S. Francisci Capucinos,

pucinos, seu de Observantiâ, nuncupatos transitum permisit.

Idem Urbanus Papa VIII. etiam prædecessor noster, per suas in simili formâ Brevis die 2 Dec. 1643 expeditas litteras Ordinem Regularem SS. Ambrosii & Barnabæ ad Nemo perpetuo suppressit, extinxit & abolevit, subiecitque Regulares prædicti suppressi Ordinis jurisdictioni, & correctioni Ordinariorum locorum, prædictisque Regularibus licentiam concessit se transferendi ad alios Ordines Regulares ab Apostolicâ sede approbatos. Quam suppressionem Recol. Mem. Innocentius Papa X. prædecessor quoque noster solemniter per suas sub plumbo Kal. April. An. Incarn. Dom. 1645 expeditas litteras, confirmavit, & insuper beneficia, domus & monasteria prædicti Ordinis, quæ antea Regularia erant, ad sæcularitatem reduxit, ac in posterum sæcularia fore & esse declaravit.

Idemque Innocentius X. prædecessor, per suas in simili formâ Brevis die 16 Martii 1645 expeditas litteras, ob graves perturbationes excitatas inter Regulares Ordinis Pauperum Matris Dei scholarum piarum, etsi Ordo ille prævio maturo examine à Greg. Papâ XV. prædecessore nostro solemniter approbatus fuerit, præfatum Regularem Ordinem in simplicem Congregationem, absque ullorum votorum emissionem, ad instar Instituti Congregationis Presbyterorum sæcularium Oratorii in Ecclesiâ S. Mariæ in Vallicellâ de Urbe S. Philippi Neri nuncupatæ, reduxit: Regularibus prædicti Ordinis sic reducti transitum ad quamcunque Religionem approbatam concessit: admissionem Novitiorum, & admissorum professionem interdixit: Superioritatem denique & jurisdictionem, quæ penes Ministrum Generalem, Visitatores, aliosque superiores residebat, ad Ordinarios locorum totaliter transtulit; quæ omnia per aliquot annos consecuta sunt effectum, donec tandem sedes Apostolica, cognitâ prædicti Instituti utilitate, illum ad pristinam votorum solemnium formam revocavit, ac in perfectum Regularem Ordinem redegit.

Per similes suas in pari formâ Brevis die 29 Oct. 1650 expeditas litteras, idem Innocentius X. prædecessor, ob discordias quoque & dissensiones exortas, suppressit totaliter Ordinem S. Basilii de Armenis: Regulares prædicti suppressi Ordinis omnimodè jurisdictioni, & obedientiæ Ordinariorum locorum subjecit in habitu Clericorum sæcularium, assignatâ iisdem congruâ sustentatione ex redditibus Conventuum suppressorum: illisque etiam facultatem transeundi ad quamcunque Religionem approbatam concessit.

Pariter ipse Innoc. X. prædecessor, per alias suas in dictâ formâ Brevis die 22 Junii 1651 expeditas litteras, attendens, nullos spirituales fructus ex Regulari Congregatione Presbyterorum Boni Jesu in Ecclesiâ sperari posse, præfatam Congregationem perpetuo extinxit: Regulares prædictos jurisdictioni Ordinariorum locorum subjecit, assignatâ iisdem congruâ sustentatione ex redditibus suppressæ Congregationis, & cum facultate transeundi ad quemlibet ordinem Regularem approbatum à sede Apostolicâ: Suoque arbitrio reservavit applicationem bonorum prædictæ Congregationis in alios pios usus.

Denique fel. Recordat. Clemens Papa IX. prædecessor itidem noster cum animadverteret tres Regulares Ordines, Canonicorum videlicet Regularium S. Georgii in Algâ nuncupatorum, Hieronymianorum de Fesulis, ac tandem Jesuatorum à S. Johanne Columbano institutorum, parum, vel nihil utilitatis, & commodi Christiano populo afferre, aut sperari posse eos esse aliquando allaturos, de iis suppressendis, extinguendisque consilium cepit, idque perfecit suis litteris in simili formâ Brevis die 6 Dec. 1668 expeditis; eorumque bona, & redditus satis conspicuos, Venetorum Rep. postulante, in eos sumptus impendi voluit, qui ad Cretense bellum adversus Turcas sustinendum erant necessario subeundi.

In his vero omnibus decernendis, perficiendisque fatius semper duxerunt prædecessores nostri, eâ uti consultissimâ agendi ratione, quam ad intercludendum penitus aditum

aditum animorum contentionibus, & ad quælibet amovenda diffidia, vel partium studia, magis conferre existimarunt. Hinc molestâ illâ, ac plenâ negotii prætermittâ methodo, quæ in forensibus instituendis judiciis adhiberi consuevit, prudentiæ legibus unice inhærentes, eâ potestatis plenitudine, quâ tanquam Christi in terris Vicarii, ac supremi Christianæ Reip. moderatores amplissimè donati sunt, rem omnem absolvendam curarunt, quin Regularibus Ordinibus suppressioni destinatis veniam facerent, & facultatem sua experiundi jura, & gravissimas illas vel propulsandi criminationes, vel causas amoliendi, ob quas ad illud consilii genus suscipiendum adducebantur.

His igitur, aliisque maximi apud omnes ponderis, & auctoritatis exemplis, nobis ante oculos propositis, vehementique simul flagrantes cupiditate, ut in eâ, quam infra aperiemus, deliberatione, fidenti animo, tutoque pede incedamus, nihil diligentiae omisimus, & inquisitionis, ut quicquid ad Regularis Ordinis, qui *Societatis Jesu* vulgo dicitur, originem pertinet, progressum, hodiernumque statum perscrutaremur: & compertum inde habuimus, eum ad animarum salutem, ad hæreticorum, & maximè Infidelium conversionem, ad majus denique pietatis, & religionis incrementum à S. suo Conditore fuisse institutum; atque ad optatissimum hujusmodi finem facilius, feliciusque consequendum, arctissimo Evangelicæ paupertatis voto tam in communi, quam in particulari fuisse Deo consecratum, exceptis tantummodo Studiorum, seu litterarum Collegiis, quibus possidendi redditus ita facta est vis, & potestas, ut nihil tamen ex iis redditibus in ipsius societatis commodum, utilitatem, ac usum impendi unquam possit, atque converti.

His, aliisque sanctissimis legibus probata primum fuit eadem societas Jesu à rec. memoriæ Paulo Papa III. prædecessore nostro, per suas sub plumbo 5 Kal. Octobris An. Incarn. Dom. 1540 expeditas litteras, ab eodemque concessa ei fuit facultas condendi jura, atque statuta,

quibus societatis presidio, incolumitati, atque regimini firmissimè consuleretur. Et quamvis idem Paulus societatem ipsam angustissimis sexaginta duntaxat alumnorum limitibus ab initio circumscripsisset; per alias suas tamen itidem sub plumbo pridie Kal. Martii An. Incarn. Dom. 1543 expeditas litteras, locum dedit in eadem societate iis omnibus, quos in eam excipere illius moderatoribus visum fuisset opportunum, aut necessarium. Anno denique 1549 suis in simili formâ Brevis die 15 Nov. expeditis litteris idem Paulus prædecessor pluribus, atque amplissimis privilegiis eandem societatem donavit, ac in his indultum, alias per eundem Præpositis generalibus dictæ societatis concessum, admittendi 20 presbyteros Coadjutores spirituales, eisque impertiendi easdem facultates, gratiam & auctoritatem, quibus socii ipsi professi donantur, ad alios quoscunque, quos idoneos fore iidem Præpositi generales censuerint, ullo absque limite, & numero extendendum voluit, atque mandavit; ac præterea societatem ipsam, & universos illius socios, & personas, illorumque bona quæcunque ab omni superioritate, jurisdictione, correctione quorumcunque Ordinariorum exemit, & vindicavit, ac sub suâ, & Apostolicæ sedis protectione suscepit.

Haud minor fuit reliquorum prædecessorum nostrorum eandem erga societatem liberalitas, ac munificentia. Constat enim à rec. mem. Julio III. Paulo IV. & V. Gregorio XIII. Sixto V. Gregorio XIV. Clemente VIII. Paulo V. Leone XI. Gregorio XV. Urbano VIII. aliisque Romanis pontificibus, privilegia eidem societati, jam antea tributa, vel confirmata fuisse, vel novis aucta concessionibus, vel apertissime declarata. Ex ipso tamen Apostolicarum Constitutionum tenore, & verbis palam colligitur, eadem in societate, suo fere ab initio, varia dissidiorum, ac æmulationum semina pullulasse, ipsos non modo inter socios, verum etiam cum aliis Regularibus Ordinibus, Clero sæculari, Academiis, Universitatibus, publicis litterarum gymnasiis, & cum ipsis etiam Principibus, quorum in ditionibus societas fuerat recepta;

cepta; easdemque contentiones, & dissidia excitata modo fuisse de votorum indole, & naturâ, de tempore admittendorum sociorum ad vota, de facultate socios expellendi, de iisdem ad sacros ordines promovendis sine congruâ, ac sine votis solemnibus contra Concilii Tridentini, ac S. Memoræ Pii Papæ V. prædecessoris nostri decreta; modo de absolutâ, quam Præpositus Generalis ejusdem societatis sibi vindicabat, ac de aliis rebus ipsius societatis regimen spectantibus; modo de variis doctrinæ capitibus, de scholis, de exemptionibus, & privilegiis, quæ locorum Ordinarii, aliæque personæ in Ecclesiasticâ vel sæculari dignitate constitutæ, suæ noxia esse jurisdictioni, ac juri- bus contendebant; ac demum minime defuerunt gravissimæ accusationes eisdem sociis objectæ, quæ Christianæ reip. pacem, ac tranquillitatem non parum perturbarunt.

Multæ hinc ortæ adversus societatem querimoniz, quæ nonnullorum etiam Principum auctoritate munitæ, ac relationibus ad rec. memoriæ Paulum IV. Pium V. & Sixtum V. prædecessores nostros delatæ fuerunt. In his fuit claræ memoriæ Philippus II. Hispaniarum rex Catholicus, qui tum gravissimas, quibus ille vehementer impellebatur rationes, tum etiam eos, quos ab Hispaniarum Inquisitoribus, adversus immoderata societatis privilegia, ac regiminis formam acceperat clamores, & contentionum capita, à nonnullis ejusdem etiam societatis viris doctrinâ, & pietate spectatissimis confirmata, eidem Sixtus V. prædecessori exponenda curavit, apud eundemque egit, ut Apostolicam societatis visitationem decerneret, atque committeret.

Ipsius Philippi Regis petitionibus, & studiis, quæ summâ inniti æquitate animadverterat, annuit idem Sixtus Prædecessor, delegitque ad Apostolici Visitatoris munus Episcopum prudentiâ, virtute & doctrinâ omnibus commendatissimum; ac præterea Congregationem designavit nonnullorum S. R. E. Cardinalium, qui ei perficiendæ sedulam navarent operam. Verum dicto Sixto V. prædecessore immaturâ morte prærepto, saluberrimum ab eo susceptum consilium evanuit, omnique caruit

caruit effectu. Ad supremum autem Apostolatûs apicem assumptus felicitis rec. Gregorius Papa XIV. per suas litteras sub plumbo 4 Kal. Junii An. Dom. Incarn. 1591 expeditas, societatis institutum amplissimè iterum approbavit; rataque haberi jussit, ac firma privilegia quæcunque eidem societati à suis prædecessoribus collata; & illud præ cæteris, quo cautum fuerat, ut è societate expelli, dimittique possent socii, formâ judiciariâ minimè adhibitâ, nullâ scilicet præmissâ inquisitione, nullis confectis actis, nullo ordine judiciario servato, nullisque terminis, etiam substantialibus servatis, solâ facti veritate inspectâ, culpæ vel rationabilis causæ tantum ratione habitâ ac personarum aliarumque circumstantiarum. Altissimum insuper silentium imposuit, vetuitque sub pænâ potissimum excommunicationis latæ sententiæ, ne quis dictæ societatis Institutum, constitutiones aut decreta directè, vel indirectè impugnare auderet, vel aliquid de iis quovis modo immutari curaret. Jus tamen cuilibet reliquit, ut quicquid addendum, minuendum, aut immutandum censeret, sibi tantummodo, & Romanis solum Pontificibus pro tempore existentibus, vel immediatè, vel per Apostolicæ sedis Legatos, seu Nuncios significare posset, atque proponere.

Tantum vero abest, ut hæc omnia satis fuerint compescendis adversus societatem clamoribus, & querelis, quin potius magis, magisque universum fere orbem pervaserunt molestissimæ contentiones de societatis doctrinâ, quam fidei veluti orthodoxæ, bonisque moribus repugnantem quamplurimi traduxerunt; domesticæ etiam externæque efferbuerunt dissensiones, & frequentiores factæ sunt in eam, de nimîâ potissimum terrenorum bonorum cupiditate, accusationes; ex quibus omnibus suam hausserunt originem tum perturbationes illæ, omnibus satis cognitæ, quæ sedem Apostolicam ingenti mærore affecerunt, ac molestiâ; tum capta à Principibus nonnullis in societatem consilia. Quo factum est, ut eadem societas novam Instituti sui, ac privilegiorum confirmationem à felicitis rec. Paulo Papa V. prædecessore nostro impetratura,

tratura, coacta fuerit ob eo petere, ut rata habere vellet, suæque auctoritate confirmare decreta quædam in quintâ generali Congregatione edita, atque ad verbum exscripta in suis sub plumbo, pridie Nonas Septembris An. Incarn. Dom. 1606 desuper expeditis litteris; quibus in decretis discretissime legitur, tam internas sociorum similtates, ac turbas, quam exterorum in societatem querelas ac postulationes, socios in comitiis congregatos impulisse ad sequens condendum decretum.

“ Quoniam societas nostra, quæ ad fidei propagationem,
“ & animarum lucra à Domino excitata est, sicuti per
“ propria Instituti ministeria, quæ spiritualia arma sunt,
“ cum Ecclesiæ utilitate, ac proximorum ædificatione
“ sub crucis vexillo finem feliciter consequi potest, quem
“ intendit; ita & hæc bona impediret, & se maximis
“ periculis exponeret, si ea tractaret, quæ sæcularia sunt,
“ & ad res politicas, atque ad statûs gubernationem
“ pertinent; idcirco sapientissimè à nostris majoribus
“ statutum est, ut militantes Deo, aliis quæ à nostrâ
“ professione abhorrent, non implicemur. Cum autem
“ his temporibus valde periculosis, pluribus locis, &
“ apud varios principes (quorum tamen amorem &
“ charitatem S. memoriæ Pater Ignatius conservandam
“ ad divinum obsequium pertinere putavit) aliquorum
“ fortasse culpâ, vel indiscreto zelo Religio nostra male
“ audiat; & alioquin bonus Christi odor necessarius sit
“ ad fructificandum; censuit Congregatio ab omni
“ specie mali abstinendum esse; querelis, quoad fieri
“ poterit, etiam ex falsis suspicionibus provenienti-
“ bus, occurrendum. Quare præsentî decreto graviter, &
“ severe nostris omnibus interdicit, ne in hujusmodi
“ publicis negotiis, etiam invitati, aut allekti, ullâ ra-
“ tione se immisceant, nec ullis precibus, aut suasioni-
“ bus ab instituto deflectant. Et præterea quibus effi-
“ caciorebus remediis omnino huic morbo, sicubi opus
“ sit, medecina adhibeatur, patribus definitorebus accu-
“ rate discernendum, & definiendum commendavit.”

Maximo

Maximo sanc animi nostri dolore observavimus, tam prædicta, quam alia complura deinceps adhibita remedia nil ferme virtutis præ se tulisse & auctoritatis ad tot ac tantas evellendas, dissipandasque turbas, accusationes, & querimonias in sæpe dictam societatem, frustra ad id laborasse cæteros prædecessores nostros Urbanum VIII. Clementem IX. X. XI. & XII. Alexandrum VII. & VIII. Innocentium X. XI. XII. & XIII. & Benedictum XIV. qui optatissimam conati sunt Ecclesiæ restituere tranquillitatem, plurimis saluberrimis editis constitutionibus circa sæcularia negotia, sive extra sacras Missiones, sive earum occasione, minime exercenda, quam circa dissidia gravissima, ac jurgia adversus locorum Ordinarios, Regulares Ordines, loca pia, atque communitates cujusvis generis in Europâ, Asiâ, & Americâ non sine ingenti animarum ruinâ, ac populorum admiratione à societate acriter excitata; tum etiam super interpretatione, & praxi Ethnicorum quorundam rituum aliquibus in locis passim adhibitâ, omisissis iis, quæ ab universali Ecclesiâ sunt ritè probati; vel super earum sententiarum usu, & interpretatione, quas Apostolica sedes tanquam scandalosas, optimæque morum disciplinæ manifeste noxias merito proscripsit; vel aliis demum super rebus maximi equidem momenti, & ad Christianorum dogmatum puritatem fartam tectam servandam apprime necessariis, & ex quibus nostrâ hâc non minus, quam superiori ætate, plurima dimanarunt detrimenta, & incommoda; perturbationes nimirum, ac tumultus in nonnullis Catholicis regionibus; Ecclesiæ persecutiones in quibusdam Asiâ, & Europæ provinciis; ingens denique allatus est mæror prædecessoribus nostris, & in his piæ memoriæ Innocentio Papæ XI. qui necessitate compulsus eo devenit, ut societati interdixit novitios ad habitum admittere; tum Innocentio Papæ XIII. qui eandem pœnam coactus fuit eidem comminari; ac tandem rec. memoriæ Benedicto Papæ XIV. qui visitationem Domorum, Collegiorumque in ditione charissimi in Christo filii nostri Lusitanæ & Algarbiorum Regis fidelissimi existentium censuit decernendam;

nendam; quin ullum subinde vel sedi Apostolicæ solamen, vel societati auxilium, vel Christianæ reip. bonum accesserit, ex novissimis Apostolicis litteris à felicis Rec. Clemente Papâ XIII. immediato prædecessore nostro extortis potius, ut verbo utamur à prædecessore nostro Greg. X. in supracitato Lugdunenfi œcumenico concilio adhibito, quam impetratis, quibus Societatis Jesu Institutum magnopere commendatur, ac rursus approbatur.

Post tot, tantasque procellas, ac tempestates acerbissimas, futurum Optimus quisque sperabat, ut optatissima illa aliquando illucesceret dies, quæ tranquillitatem & pacem esset allatura. At Petri Cathedram gubernante eodem Clemente XIII. prædecessore, longe difficiliora, ac turbulentiora accesserunt tempora. Auctis enim quotidie magis in prædictam societatem clamoribus, & querelis, quinimo periculosissimis alicubi extortis seditionibus, tumultibus, diffidiis, & scandalis, quæ Christianæ charitatis vinculo labefactato, ac penitus disrupto, fidelium animos ad partium studia, odia, & inimicitias vehementer inflammaverunt, eo discriminis, ac periculi res perducta visa est, ut ii ipsi, quorum avita pietas, ac in societatem liberalitas hæreditario quodam veluti jure à majoribus accepta omnium fere linguis magnopere commendatur, charissimi nempe in Christo filii nostri Reges Francorum, Hispaniarum, Lusitanæ, ac utriusque Siciliæ, suis ex regnis, ditionibus, atque provinciis socios dimittere coacti omnino fuerint, & expellere; hoc unum putantes extremum tot malis superesse remedium, & penitus necessarium ad impediendum, quominus Christiani populi in ipso S. Matris Ecclesiæ sinu se se invicem lacefferent, provocarent, lacerarent.

Ratum vero habentes prædicti charissimi in Christo filii nostri, remedium hoc firmum esse non posse, ac universo Christiano orbi reconciliando accommodatum, nisi societas ipsa prorsus extingueretur, ac ex integro supprimeretur; sua idcirco apud præfatum Clementem Papam XIII. prædecessorem exposuerunt studia, ac voluntatem, & quæ valebant auctoritate, & precibus, conjunctis

junctis simul votis exposcunt, ut efficacissimâ eâ ratione perpetuæ suorum subditorum securitati, universæque Christi Ecclesiæ bono providentissime consuleret. Qui tamen præter omnium expectationem contigit, ejusdem Pontificis obitus, rei cursum, exitumque prorsus impedivit. Hinc nobis in eâdem Petri Cathedrâ, divinâ disponente clementiâ, constitutis, eadem statim oblatae sunt preces, petitiones & vota, quibus sua quoque addiderunt studia, animique sententiam Episcopi complures, aliique viri dignitate, doctrinâ, religione plurimum conspicui.

Ut autem in re tam gravi tantique momenti tutissimum caperemus consilium, diuturno nobis temporis spatio opus esse judicavimus, non modo ut diligenter inquirere, maturius expendere, & consultissimè deliberare possemus, verum etiam ut multis gemitibus, & continuis precibus singulare à Patre luminum exposceremus auxilium, & præsidium; quâ etiam in re fidelium omnium precibus, pietatisque operibus nos sæpius apud Deum juvari curavimus. Perscrutari inter cætera volumus, quo innitatur fundamento pervagata illa apud plurimos opinio, Religionem scilicet Clericorum societatis Jesu fuisse à Conc. Triel. solemni quâdam ratione approbatam, & confirmatam; nihilque aliud de eâ actum comperimus in citato Concilio, quam ut à generali illo exciperetur decreto, quo de reliquis Regularibus Ordinibus cautum fuit, ut finito tempore Novitiatus, novitii, qui idonei inventi fuerint, ad profitendum admittantur, aut à Monasterio ejiciantur. Quamobrem eadem S. synodus (sess. 25. c. 16 de Regular.) declaravit, se nolle aliquid innovare, aut prohibere, quin prædicta Religio Clericorum societatis Jesu, juxta pium eorum Institutum à S. sede Apostolicâ approbatum, Domino & ejus Ecclesiæ inservire possit.

Tot itaque ac tam necessariis adhibitis mediis, divini spiritûs, ut confidamus, adjuti præsentîâ, & afflatu, nec non muneris nostri compulsi necessitate, quo & ad Christianæ reip. quietem, & tranquillitatem conciliandam, fovendam

fovendam, roborandam, & ad illa omnia penitus de medio tollenda, quæ eidem detrimento vel minimo esse possunt, quantum vires sinunt, arctissime adigimur; cumque præterea animadverterimus prædictam societatem Jesu uberrimos illos, amplissimosque fructus, & utilitates afferre amplius non posse, ad quos instituta fuit, à tot prædecessoribus nostris approbata, ac plurimis ornata privilegiis; imo fieri, aut vix, aut nullo modo posse, ut eâ incolumi manente, vera pax, ac diuturna Ecclesiæ restituatur; his propterea gravissimis adducti causis, aliisque pressi rationibus, quas & prudentiæ leges, & optimum universalis Ecclesiæ regimen nobis suppeditant, altâque mente repositas servamus, vestigiis inhærentes eorundem prædecessorum nostrorum, & præsertim memorati Greg. X. prædecessoris in Gen. Concilio Lugdunensi; cum & nunc de societate agatur, tum Instituti sui, tum privilegiorum etiam suorum ratione, Mendicantium Ordinum numero ascriptâ; maturo consilio, ex certâ scientiâ, & plenitudine potestatis Apostolicæ, sæpeditam societatem extinguimus, & supprimimus: tollimus, & abrogamus, omnia, & singula ejus officia, ministeria, & administrationes, domus, scholas, Collegia, hospitia, Grancias, & loca quæcunque quâvis in provinciâ, regno & ditione existentia, & modo quolibet ad eam pertinentia; ejus statuta, mores, consuetudines, decreta, constitutiones, etiam juramento, confirmatione Apostolicâ, aut aliâs roboratas; omnia item, & singula privilegia, & indulta generalia vel specialia, quorum tenores præsentibus, ac si de verbo ad verbum essent inserta, ac etiamsi quibusvis formulis, clausulis irritantibus, & quibuscunque vinculis, & decretis sint concepta, pro plenè, & sufficienter expressis haberi volumus. Ideoque declaramus cassatam perpetuo manere, ac penitus extinctam omnem, & quamcunque auctoritatem Præpositi generalis, Provincialium, Visitatorum, aliorumque quorumlibet dictæ societatis superiorum, tam in spiritualibus, quam in temporalibus; eandemque jurisdictionem, & auctoritatem in locorum

corum Ordinarios totaliter & omnimode transferimus, juxta modum, casus, & personas; & iis sub conditionibus, quas infra explicabimus; prohibentes, quemadmodum per præsentis prohibemus, ne ullus amplius in dictam societatem excipiat, & ad habitum & novitiatum admittatur; qui vero hæcenus fuerunt excepti, ad professionem votorum simplicium, vel solemniū, sub pænâ nullitatis admissionis, & professionis, aliisque arbitrio nostro pænis infligendis nullo modo admitti possint, & valeant. Quinimo volumus, præcipimus, & mandamus, ut qui nunc tyrocinio actu vacant, statim illico, immediate, & cum effectu dimittantur; ac similiter vetamus, ne qui votorum simplicium professionem emisissent, nulloque sacro ordine sunt usque adhuc initiati, possint ad majores ipsos ordines promoveri pretextu, aut titulo vel jam emissæ in societate professionis, vel privilegiorum contra Conc. Trid. decreta eidem societati collatorum.

Quoniam vero eò nostra tendunt studia, ut quemadmodum Ecclesiæ utilitatibus, ac populorum tranquillitati consulere cupimus; ita singulis ejusdem Religionis individuis, seu sociis, quorum singulares personas paternè in Domino diligimus, solamen aliquod, & auxilium afferre studeamus, ut ab omnibus, quibus hæcenus vexati fuerunt contentionibus, dissidiis, & angoribus liberi, fructuosius vineam Domini possint excolere, & animarum saluti uberius prodesse; ideo decernimus, & constituimus, ut socii professi votorum duntaxat simplicium, & sacris ordinibus nondum initiati, intra spatium temporis à locorum Ordinariis definiendum, satis congruum ad munus aliquod, vel officium, vel benevolum receptorem, non tamen uno anno longius à datâ præsentium nostrarum litterarum inchoandum, domibus, & Collegiis ejusdem societatis, omnium votorum simplicium vinculo soluti egredi omnino debeant, eam vivendi rationem suscepturi, quam singulorum vocationi, viribus, & conscientiæ magis aptam in Domino judicaverint; cum & juxta societatis privilegia, dimitti
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ab eâ si poterant non aliâ de causâ, præter eam, quam superiores prudentiâ, & circumstantiis magis conformem putarent, nullâ præmissâ citatione, nullis confectis actis, nulloque judiciario ordine servato.

Omnibus autem sociis ad sacros ordines promotis veniam facimus, ac potestatem, easdem domos, aut collegia societatis deserendi, vel ut ad aliquem ex Regularibus Ordinibus à sede Apostolicâ approbatis se conferant, ubi probationis tempus à Conc. Trid. præscriptum debebunt explere, si votorum simplicium professionem in societate emiserint; si vero solemnium etiam votorum, per sex tantum integros menses in probatione stabunt, super quo benignè cum eis dispensamus: vel ut in sæculo maneant tanquam Presbyteri, & Clerici sæculares sub omnimodâ, ac totali obedientiâ, & subjectione Ordinariorum, in quorum Diœcesi domicilium figant; decernentes insuper, ut his, qui hâc ratione in sæculo manebunt, congruum aliquod, donec provisum aliunde non fuerint, assignetur stipendium ex redditibus domûs, seu Collegii, ubi morabantur, habito tamen respectu tum reddituum, tum onerum eidem annexorum.

Professi vero in sacris ordinibus constituti, qui vel timore ducti non satis honestæ sustentationis ex defectu vel inopiâ congruæ, vel quia loco carent ubi domicilium sibi comparent, vel ob provecram ætatem, infirmam valetudinem, aliamque justam, gravemque causam, domus societatis, seu collegia derelinquere opportunum minime existimaverint, ibidem manere poterunt; eâ tamen lege, ut nullam prædictæ domûs, seu collegii administrationem habeant, Clericorum Sæcularium veste tantummodo utantur, vivantque Ordinario ejusdem loci plenissimè subiecti. Prohibemus autem omnino quominus in eorum, qui deficient, locum alios sufficiant; domum de novo juxta Conc. Lugdun. decreta, seu aliquem locum acquirant; domos insuper, res, & loca, quæ nunc habent, alienare valeant; quin imo in unam tantum domum, seu plures, habitâ ratione sociorum, qui remanebunt, poterunt congregari, ita, ut domus,

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quæ vacuæ relinquentur, possint in pios usus converti, juxta id quod sacris canonibus, voluntati fundatorum, divini cultûs incremento, animarum saluti, ac publicæ utilitati videbitur suis loco, & tempore rectè, ritèque accomodatum. Interim vero vir aliquis ex Clero Sæculari prudentiâ, probisque moribus præditus designabitur, qui dictarum domorum præsit regimini, deleto penitus, & suppresso nomine societatis.

Declaramus, individuos etiam prædictæ societatis ex omnibus provinciis, à quibus jam reperiuntur expulsi, comprehensos esse in hac generali societatis suppressione; etiam si ad majores ordines sint, & existant promoti; ac proinde volumus quod supra dicti expulsi, nisi ad alium Regularem Ordinem transierint, ad statum Clericorum, & Presbyterorum sæcularium ipso facto redigantur, & locorum Ordinariis totaliter subjiciantur.

Locorum Ordinarii, si eam quâ opus est, deprehenderit virtutem, doctrinam, morumque integritatem in iis, qui è Regularis societatis Instituto ad Presbyterorum sæcularium statum in vim præsentium nostrarum litterarum transierint, poterunt eis, pro suo arbitrio, facultatem largiri, aut denegare, excipiendi sacramentales Confessiones Christi fidelium, aut publicas ad populum habendi sacras conciones, sine quâ licentiâ in scriptis nemo illorum iis fungi muneribus audebit. Hanc tamen facultatem iidem Episcopi, vel locorum Ordinarii nunquam quoad extraneos iis concedent, qui in Collegiis, aut domibus antea ad societatem pertinentibus vitam ducent, quibus perinde perpetuo interdiciamus sacramentum pænitiæ extraneis administrare, vel prædicare, quemadmodum ipse etiam Greg. X. prædecessor in citato Generali Concilio simili modo prohibuit. Quâ de re ipsorum Episcoporum oneramus conscientiam, quos memores cupimus severissimæ illius rationis, quam de ovibus eorum curæ commissis Deo sunt reddituri, & durissimi etiam illius judicii, quod iis, qui præsent, supremus vivorum & mortuorum judex minatur.

Volumus

Volumus præterea, quod si quis eorum, qui Societatis Institutum profitebantur, munus exerceat erudiendi in litteris juventutem, aut magistrum agat in aliquo Collegio aut scholâ (remotis penitus omnibus à regimine, administratione, & gubernio) iis tantum in docendi munere locus fiat perseverandi, & potestas, qui ad bene de suis laboribus sperandum signum aliquod præ se ferant, & dummodo ab illis alienos se præbeant disputationibus, & doctrinæ capitibus, quæ suâ vel laxitate, vel inamitate gravissimas contentiones, & incommoda parere solent, & procreare; nec ullo unquam tempore ad hujusmodi docendi munus ii admittantur, vel in eo, si nunc actu versantur, suam finantur præstare operam, qui scholarum quietem, ac publicam tranquillitatem non sunt pro viribus conservaturi.

Quod vero ad sacras attinet Missiones, quarum etiam ratione intelligenda volumus quæcunque de Societatis suppressione disposuimus, nobis reservamus ea media constituere, quibus & infidelium conversio, & dissidiorum sedatio facilius, & firmiter obtineri possit, & comparari.

Cassatis autem, & penitus abrogatis, ut supra, privilegiis quibuscunque, & statutis sæpe dictæ Societatis, declaramus ejus socios, ubi è domibus, & collegiis Societatis egressi, & ad statum Clericorum sæcularium reducti fuerint, habiles esse, & idoneos ad obtinenda, juxta SS. Canonum, & Constitutionum Apostolicarum decreta, beneficia quæcunque, tam sine curâ, quam cum curâ, officia, dignitates, Personatus, & id genus alia, ad quæ omnia eis in Societate manentibus aditus fuerat penitus interclusus à fel. Record. Gregorio Papa XIII. per suas in simili formâ Brevis die 10 Sept. 1584 expeditas litteras, quarum Initium est: *satis, superque.* Item iisdem permittimus, quod pariter vetitum eis erat, ut eleemosynam pro Missæ celebratione valeant percipere; possintque iis omnibus frui gratiis, & favoribus, quibus tanquam Clerici Regulares Societatis Jesu perpetuo caruissent. Derogamus pariter omnibus, & sin-

gulis facultatibus, quibus à Præposito Generali, aliisque superioribus, vi privilegiorum à summis Pontificibus obtentorum, donati fuerint, legendi videlicet hæreticorum libros, & alios ab Apostolica sede proscriptos, & damnatos; non servandi jejuniorum dies, aut esurialibus cibis in iis non utendi; antepoenendi, postpœnendique horarum canonicarum recitationem, aliisque id genus, quibus in posterum eos uti posse severissime prohibemus; cum mens nobis animusque sit, ut iidem tanquam sæculares Presbyteri, ad juris communis tramites, suam accomodent vivendi rationem.

Vetamus, ne postquam præsentēs nostræ litteræ promulgatæ fuerint, ac notæ redditæ, ullus audeat earum executionem suspendere, etiam colore, titulo, prætextu cujusvis petitionis, appellationis, recursus, declarationis, aut consultationis dubiorum, quæ forte oriri possent, alioque quovis prætextu prævifo, vel non prævifo. Volumus etiam ex nunc, & immediate suppressionem, & cassationem universæ prædictæ societatis, & omnium ejus officiorum suum effectum fortiri, formâ, & modo à nobis supra expressis, sub pœnâ majoris excommunicationis ipso facto incurrendæ, nobis nostrisque successoribus Romanis Pontificibus pro tempore reservatæ, adversus quemcunque, qui nostris hisce litteris adimplendis impedimentum, obicem, aut moram apponere præsumperit.

Mandamus insuper, ac in virtute sanctæ obedientiæ præcipimus omnibus, & singulis personis Ecclesiasticis, Regularibus, Sæcularibus cujuscunque gradûs, dignitatis, qualitatis, & conditionis, & iis signanter, qui usque adhuc societati fuerunt adscripti, & inter socios habiti, ne defendere audeant, impugnare, scribere, vel etiam loqui de hujusmodi suppressione, deque ejus causis, & motivis, quemadmodum nec de Societatis Instituto, regulis, Constitutionibus, regiminis formâ, aliâve de re, quæ ad hujusmodi pertinet argumentum, absque expressâ Romani Pontificis licentiâ; ac simili modo sub pœnâ excommunicationis nobis, ac nostris pro tempore

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successoribus reservatz, prohibemus omnibus, & singulis, ne hujus suppressionis occasione ullam audeant, multoque minus eos, qui socii fuerunt, injuriis, jurgiis, contumeliis, aliove contemptus genere, voce, aut scripto, clam aut palam, afficere, vel laceffire. Hortamur omnes Christianos Principes, ut eâ, quâ pollent, vi, auctoritate, & potentiâ, quam pro S. Rom. Ecclesiæ defensione, & patrocinio à Deo acceperunt, tum etiam eò, quo in hanc Apostolicam sedem ducuntur obsequio, & cultu, suam præsent operam, ac studia, ut hæ nostræ litteræ suum plenissimè consequantur effectum; quinimo singulis in iisdem litteris contentis inherentes similia constituent, & promulgent decreta, per quæ omnino caveant, ne, dum hæc nostra voluntas executioni tradetur, ulla inter fideles excitentur jurgia, contentiones, & diffidia.

Hortamur denique Christianos omnes, ac per Domini nostri Jesu Christi viscera obsecramus, ut memores sint omnes eundem habere magistrum, qui in cælis est; eundem omnes Reparatorem, à quo empti sumus pretio magno; eodem omnes lavacro aquæ in verbo vitæ regeneratos esse, & filios Dei, cohæredes autem Christi constitutos; eodem Catholicæ doctrinæ, verbique divini pabulo nutritos; omnes demum unum corpus esse in Christo, singulos autem alterum alterius membra; atque idcirco necesse omnino esse, ut omnes communi charitatis vinculo simul colligati cum omnibus hominibus pacem habeant, ac nemini debeant quicquam, nisi ut invicem diligant, nam qui diligit proximum, legem implevit; summo prosequentes odio offensiones, similitates, jurgia, insidias, aliaque hujusmodi ab antiquo humani generis hoste excogitata, inventa & excitata ad Ecclesiam Dei perturbandam, impediendamque æternam fidelium felicitatem sub fallacissimo scholarum, opinionum, vel etiam Christianæ perfectionis titulo, ac prætextu. Omnes tandem totis viribus contendant veram, germanamque sibi sapientiam comparare, de quâ scriptum est per S. Jacobum (cap. 3. Ep. Canon. vers.

13) "Quis sapiens & disciplinatus inter vos? Oſtendat
 "ex bonâ converſatione operationem ſuam in manſue-
 "tudinē ſapientię. Quod ſi zelum amarum habetis,
 "& contentiones ſint in cordibus veſtris, nolite gloriari,
 "& mendaces eſſe adverſus veritatem. Non eſt enim
 "iſta ſapientia deſurſum deſcendens; ſed terrena, ani-
 "malis, diabolica. Ubi enim zelus, & contentio, ibi
 "inconſtantia, & omne opus pravum. Quæ autem de-
 "ſurſum eſt ſapientia, primum quidem pudica eſt, de-
 "inde pacifica, modeſta, ſuadibilis, bonis conſentiens,
 "plena miſericordiâ, & fructibus bonis, non judicans,
 "ſine æmulatione. Fructus autem juſtiſiæ in pace ſe-
 "minatur facientibus pacem."

Præſentes quoque litteras etiam ex eo quod ſuperio-
 res, & alii religioſi prædictæ ſocietatis, & cæteri qui-
 cunque in præmiſſis intereſſe habentes, ſeu habere quo-
 modolibet prætendentes, illis non conſenſerint, nec ad
 ea vocati, & auditi fuerint, nullo unquam tempore de
 ſubreptionis, obreptionis, nullitatis aut invaliditatis vi-
 tio, ſeu intentionis noſtræ, aut alio quovis defectu,
 etiam quantumvis magno, inexcogitato, & ſubſtantiali,
 ſive etiam ex eo quod in præmiſſis, ſeu eorum aliquo
 ſolemnitates, & quævis alia ſervanda, & adimplenda
 ſervata non fuerint; aut ex quocunque alio capite à
 jure, vel conſuetudine aliquâ reſultante, etiam in cor-
 pore juris clauſo, ſeu etiam enormis, enormiſſimæ, &
 totalis læſionis, & quovis alio prætextu, occaſione, vel
 cauſâ, etiam quantumvis juſtâ, rationabili, & privile-
 giatâ, etiam tali, quæ ad effectum validitatis præmiſ-
 ſorum neceſſario exprimenda foret, notari, impugnari,
 invalidari, retractari, in jus, vel controverſiam revo-
 cari, aut ad terminos juris reduci, vel adverſus illas
 reſtitutionis in integrum, aperitionis oris, reductionis
 ad viam, & terminos juris, aut aliud quodcunque juris,
 facti, gratiæ, vel juſtiſiæ remedium impetrari, ſeu quo-
 modolibet conſeſſo, aut impetrato quempiam uti, ſeu
 ſe juvari in judicio, vel extra illud poſſe; ſed eaſdem
 præſentes ſemper, perpetuoque validas, firmas, & effi-
 caces

caees existeré, & fore, suosque plenarios, & integros effectus sortiri, & obtinere, ac per omnes, & singulos, ad quos spectat, & quomodolibet spectabit in futurum, inviolabiliter observari.

Sicque, & non aliter in præmissis omnibus, & singulis per quoscunque iudices Ordinarios, & delegatos, etiam causarum Palatii Apostolici Auditores, ac S. R. E. Cardinales, etiam de latere legatos, & sedis Apostolicæ nuncios, & alios quâvis auctoritate, & potestate fungentes, & functuros, in quâvis causâ, & instantiâ, sublata eis, & eorum cuilibet, quâvis aliter judicandi, seu interpretandi facultate, & auctoritate, judicari, ac definiri debere, ac irritum, & inane, si secus super his à quoquam quâvis auctoritate, scienter, vel ignoranter, contigerit attentari, decernimus.

Non obstantibus constitutionibus, & ordinationibus Apostolicis, etiam in Conciliis Generalibus editis, & quatenus opus sit regulâ nostrâ de non tollendo jure quæsito, nec non sæpe dictæ societatis, illiusque domorum, Collegiorum ac Ecclesiarum, etiam juramento, confirmatione Apostolicâ, vel quâvis firmitate aliâ roboratis statutis, & consuetudinibus, privilegiis quoque, indultis, & litteris Apostolicis eidem societati, illiusque superioribus, religiosis, & personis quibuscumque, sub quibusvis tenoribus, & formis, ac cum quibusvis etiam derogatoriis derogatoriis, aliisque decretis, etiam irritantibus, etiam motu simili, etiam consistorialiter, ac alias quomodolibet concessis, confirmatis, & innovatis. Quibus omnibus, & singulis, etiam si pro illorum sufficienti derogatione de illis, eorumque totis tenoribus specialis, expressa, & individua, ac de verbo ad verbum, non autem per clausulas generales idem importantes, mentio, seu quævis alia expressio habenda, aut aliqua alia exquisita forma ad hoc servanda foret, illorum omnium, & singulorum tenores, ac si de verbo ad verbum, nihil penitus omisso, & formâ in illas traditâ observatâ exprimerentur, & infererentur, præsentibus pro plene, & sufficienter expressis, & insertis habentes, illis aliâs in suo

robore permanfuris, ad præmiſſorum effectum ſpecialiter, & expreſſe derogamus, cæteriſque contrariis quibuſcunque.

Volumus autem, ut præſentium litterarum tranſumptis, etiam impreſſis, manu alicujus Notarii publici ſubſcriptis, & ſigillo alicujus perſonæ in dignitate Eccleſiaſtica conſtitutæ munitis, eadem prorsus fides in judicio, & extra adhibeatur, quæ præſentibus ipsis adhiberetur, ſi ſorent exhibitæ vel oſenſæ.

Datum Romæ apud S. Mariam Majorem ſub annulo Piſcatoris die 21 Julii 1773, Pontificatus noſtri anno quinto.

A. Card. Nigronus.

Romæ MDCCLXXIII.

Ex Typographiâ Rev. Cameræ Apoſtolice.

The TRANSLATION.

CLEMENT XIV. POPE.

FOR AN EVERLASTING MEMORIAL.

OUR Lord and Redeemer Jeſus Chriſt, having been announced before hand by a Prophet as the *Prince of Peace*, and having intimated the ſame by Angels to the Shepherds at his firſt coming into the World, and afterwards in perſon bequeathed repeatedly peace to his diſciples before his aſcenſion into Heaven; when he had reconciled all things to God the Father, and pacified by his blood on the Croſs whatever is in Heaven and on Earth, delivered over to his Apoſtles alſo the Miniſtry, and gave to them the word of reconciliation, that like Embaſſadors from Chriſt, (who is not a God of Diſſention, but of Peace and Charity) they might announce Peace to the whole Earth, and turn all their deſires and labours to this chief point, that all who have been born again in Chriſt, might be ſolicitous to preſerve

serve an unity of spirit in the bond of peace, being one body and one spirit, as called to one hope of their vocation, which can never be attained to, as S. Gregory the Great observes, unless we run to it in unity of mind with our Brethren.

As soon as we, without any proportionable merit on our part, were raised to this Chair of Peter, we called to mind that this word and ministry of reconciliation was in a more particular manner intrusted to us by the appointment of Heaven, and having this constantly before our eyes day and night, having it also deeply imprinted on our hearts, we have laboured, to the utmost of our power, to discharge our duty in this point. We have constantly implored the divine assistance, that God would vouchsafe to pour on us, and on the whole Flock of the Lord, thoughts and counsels of peace, and open to us the safest and securest road to it. Knowing moreover that we are established by divine appointment over nations and kingdoms, in order that, while we cultivate the Vineyard of *Sabaoth*, and keep in repair the edifice of the Christian Religion, of which Christ is the corner stone, we may root up, and pull down, and waste, and destroy, and build, and plant; it ever hath been our resolution and disposition of mind, that as on one hand we thought it incumbent on us to omit nothing that could contribute in any shape towards planting and building up what might be for the peace and tranquillity of Christendom; so on the other hand we should be equally willing and ready to root up and pull down, whatever was even in the greatest degree, pleasing and agreeable to ourselves, and which we could not want without the greatest uneasiness and grief of mind, when the same bond of mutual Charity required it of us.

It cannot in truth be doubted, but that, among those things which contribute most to the good and happiness of Catholic States, the Regular Orders hold almost the first place; as from them, in every age, the greatest
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ornament, assistance and advantage have flown on the Church of Christ. For this reason this Apostolic See hath not only approved of these Orders, and supported them by its protection, but bestowed on them many favours, exemptions, privileges and faculties, to encourage them the more, and warm them with a greater desire of cultivating Piety and Religion, of forming the manners of the people by Word and Example, of preserving and strengthening the unity of faith amongst Believers. But when it happened that any of these Religious Orders ceased to produce those ample fruits, and most desirable advantages to the Christian people, for which they were at first designed and instituted; or if they rather appeared detrimental, and more likely to disturb, than promote the tranquillity of states; this same Apostolic See, who had lent its assistance and interposed its authority in planting them, hesitated not either to reform them by new laws, or call them back to their former severity of life, or entirely to *root them up, and destroy them.*

It was for this reason that Pope Innocent III. a predecessor of ours, finding the too great multiplicity of Regular Orders to be the occasion of great confusion in the Church, strictly forbade, in the IV General Council of Lateran, the inventing of any new Order for the time to come; but whoever was disposed to become a Convert to a Religious State, should embrace one of those already approved of; and he moreover decreed, that whoever had a mind to found anew any Religious House, should take the rule and institute from such as had been approved of before. Hence it followed that none were allowed to institute any new Religious Order, without the special leave of the Roman Pontiff, and that very justly; for as all new Congregations are instituted with a view of greater perfection, the form of life they are to lead ought first to be examined, and carefully considered, lest, under pretence of a greater good, and
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a more holy life, many inconveniences, or even evils might thence arise in the Church of God.

But notwithstanding these prudent regulations of Innocent III. our predecessor, some time after, the importune eagerness of the Petitioners wrung from the Apostolic See the approbation of some new Religious Orders, and the presumptuous rashness of some individuals invented, as it were, an unbridled number of diverse Orders, particularly Mendicants, which had not been approved of. Pope Gregory X. likewise one of our predecessors, perceiving this, in order to put an immediate stop to the evil, renewed in the General Council of Lyons the constitution of Innocent III. our predecessor, and forbid in a more strict manner, the inventing any new Religious Order for the future; or wearing the habit of any such. He for ever abolished all the Religious and Mendicant Orders in general invented after the IV General Council of Lateran, which had met with no approbation from the Apostolic See. As for such as had been approved of by the Apostolic See, he ordered them to be continued in the following manner: viz. that such as had made their profession in those Orders, might continue therein, if they pleased; but they were not to admit any more to their profession, nor acquire any new house, or land, nor alienate or dispose of the houses or places they had, without special leave of the same Holy See. For all these he reserved to the disposition of the Apostolic See to be employed by the Ordinaries, or others appointed by the said See, either in Subsidies for the Holy Land, the use of the poor, or other pious uses. He prohibited likewise the members of these Orders from preaching to, confessing or even burying any such as were not of their own Order. He declared however, neither the *Preaching Friars*, nor the *Friars Minors*, included in this constitution, as the evident advantage arising from them to the Universal Church shewed their approbation. He ordained likewise, that the Orders of the *Hermites* of S. *Augustin*,

Augustin, and that of the *Carmelites*, should remain on their established footing, as their Institution had preceded the said General Council of Lateran. Finally, he granted a general leave to every individual of the Orders, which that Constitution regarded, of passing over to other approved Orders, but under this restriction, that no Order should altogether pass over to another Order, nor any whole Convent to any other Convent, so as to transfer with them the whole of what belonged to them respectively, without having first obtained a special leave of the Apostolic See.

Other Roman Pontiffs, our predecessors, all whose decrees it would be long to mention here, according to the circumstances of times, trod in the same steps. But amongst others, Clement V. also one of our predecessors, by his letters *sub plumbo* expedited the 6th of the Nones of May, in the year of the Incarnation of the Lord 1312, did suppress and totally extinguish the Military Order called *Knights Templars*, on account of the general disrepute that Order had fallen under, although it had been legally confirmed, and in other respects had merited so much of the state of Christendom, as to have the very greatest favours, privileges, facilities, exemptions, and grants heaped on it by the Apostolic See; and although the General Council of Vienne, to which the examination of that affair had been committed, had thought proper to abstain from any formal and definitive sentence.

S. Pius V. another of our Predecessors, whose eminent sanctity is respected and venerated by the Catholic Church, suppressed and entirely abolished the Regular Order of the *Fratres Humiliati*, though its Institution was anterior to the Council of Lateran, and had been approved of by Innocent III. Honorius III. Gregory IX. and Nicholas V. Roman Pontiffs of happy memory in like manner our Predecessors, for their disobedience to the Apostolic decrees, their Quarrels among themselves, and with others not of their body, their

shewing no appearance of any future virtue among them, and for some of that Order having wickedly conspired against the life of St. Charles Borromeus, a Cardinal of the Holy Roman Church, and Protector, and Visitor Apostolic of the said Order.

Urban VIII. of respectable memory, another of our Predecessors, suppressed for ever, and totally abolished by his letter in the like form of a Brief expedited the 6th of February 1626, the Congregation of the *Fratres Conventuales Reformati*, though solemnly approved of, and endowed with many benefactions and favours by Pope Sixtus V. of happy memory, another of our Predecessors; because no spiritual fruits sprung up in the Church of God from those Brethren; but on the contrary very many differences had risen between the same *Fratres Conventuales Reformati*, and the *Conventuales non Reformati*: He granted and assigned to the *Fratres Minores Conventuales* of St. Francis the houses, convents, places, furniture, goods, effects, claims and rights belonging to the aforesaid Congregation, except only the house of Naples, and that of St. Anthony of Padua, called *de Urbe*, which last he applied to, and incorporated with, the Apostolic Chamber, and reserved it to be disposed of by himself and his successors: lastly he allowed the Brethren of the aforesaid suppressed Congregation, to go over to the Friars of St. Francis called Capuchins, or *de Observantia*.

The same Pope Urban VIII. by another letter of his in the like form of a Brief expedited the 2d of December 1643, for ever suppressed, extinguished, and abolished the Regular Order of SS. Ambrose and Barnaby *ad Nemas*, and subjected the Regulars of the aforesaid suppressed Order to the jurisdiction and government of the respective Ordinaries, and granted the aforesaid Regulars leave to go over to any of the other Regular Orders approved of by the Apostolic See. Which suppression Pope Innocent X. of respectable memory, another of our Predecessors, confirmed in a solemn

lemn manner, by his letters *sub plumbo* expedited on the 1st of the Calends of April in the year of the Incarnation of the Lord 1645, and farther he secularised, and declared thenceforward should be, and then were secularised, the Benefices, Houses, and Monasteries of the aforesaid Order, which before had been Regular.

The same Innocent X. our Predecessor, by his Letters in like form of a Brief of the 16th of March 1645, reduced the Regular Order of the *Poor of the Mother of God of the Pious Schools*, though approved of in a solemn manner, after a previous mature examination, by Pope Gregory XV. one of our Predecessors, to a simple Congregation without making any vows, according to the Institute of the Congregation of secular Priests of the Oratory, in the Church of St. Mary in Vallicella de Urbe, commonly called the Congregation of St. Philip Neri: he granted the Regulars of the said Order so reduced leave to go over to any other approved Religious Order: he forbade the admission of any Novices, and the profession of such as had been admitted: lastly he wholly transferred to the Ordinaries all that superiority and jurisdiction, which had been invested in the Minister-General, Visitors, and other superiors: all which dispositions had their full effect for some years, till at last this Apostolic See, fully informed of the utility of that Institution, recalled it back to its first form of making solemn vows, and reinstated it a perfect Regular Order.

By like Letters, in the same form of a Brief, of the 29th of October 1650, the same Innocent X. our Predecessor, totally suppressed the Order of St. *Basil of the Armenians* on the same account of Quarrels and Dissensions arisen therein: he subjected in every respect the Regulars of the aforesaid suppressed Order to the jurisdiction of, and obedience to, the respective Ordinaries, in the dress of the secular Clergy, having assigned them a competent maintenance out of the revenues of the sup-

suppressed Convents: and granted them also leave to go over to any approved Order.

The same Innocent X. our predecessor, by another letter of his, in like form of a Brief, of the 22d of July, 1651, abolished for ever the Congregation of the *Priests of the Good Jesus*, when he saw no hopes of any spiritual fruits arise from the said Regular Congregation: he subjected the aforesaid Regulars to the jurisdiction of their respective Ordinaries, allowing them a competent maintenance out of the revenues of the suppressed Congregation, with leave to go over to any Regular Order approved of by the Apostolic See: and reserved to himself the application of the effects of the aforesaid Congregation to other pious uses.

Lastly, Pope Clement IX. of happy memory, another of our predecessors, when he observed the three Regular Orders, viz. those called the *Regular Canons of St. George in Alga*, the *Jeromites of Fiesole*, and the *Jesuati* instituted by St. John Columbanus, to be of little or no use or advantage to the Christian World, nor any hopes that they would be so in future, formed the design of suppressing and abolishing them, which he executed by his letter, in like form of a brief, of the 6th day of December, 1668, and at the request of the Republic of Venice, ordered all their effects and revenues, which were pretty considerable, to be employed in the expences necessary for carrying on the War of Candia against the Turks.

Our predecessors, in taking and executing these resolutions, have always thought proper to pursue that method, which they considered as the most effectual towards stopping every inlet to dissensions, disputes, and a spirit of party. They therefore, adhering only to the laws of prudence, without any regard to the troublesome and tedious methods usually followed in the courts of judicature, took care to dispatch the whole business by that plenitude of power, with which as Vicars of Christ on Earth, and supreme Moderators of Christendom,

dom, they are so amply invested, without giving the Orders designed to be suppressed any leave or opportunity of trying their right, clearing themselves from the very heavy accusations brought against them, or of opposing the motives which had induced them to take such resolutions.

Having therefore before our eyes these and other precedents of the greatest weight and authority with all; and at the same time having an ardent desire to proceed with certainty and safety in the deliberation, we shall hereafter unfold, we have omitted no care nor enquiries, which might enable us to perfectly understand whatever regards the origin, progress and present state of the Regular Order, commonly called the *Society of Jesus*: and in the course of these enquiries we found that the design of the Holy Founder in the Institution of this Order, was the Salvation of Souls, the Conversion of Heretics, but more especially of Unbelievers: lastly, the greater increase of piety and religion. And in order to attain more surely and happily such a very desirable end, that this Order was consecrated to God by a most strict vow of Evangelical poverty, binding both the Society in general, and each individual Member in particular, except the Colleges instituted for study and literature, which might and could enjoy stated revenues under this restriction, that no part of those revenues could at any time be expended in, or converted to the profit, advantage, or use of the Society itself.

Under these and other most holy laws was this Society first approved of by Paul III. of venerable memory, our predecessor, by letters *sub plumbo* of the 5th of the Cal. of October, in the year of the Incarnation of the Lord 1540, and leave was granted it, by the same Pope, to form laws and statutes, in which the defence, safety, and permanent government of the Society might be consulted. And although the same Paul, our predecessor, at first limited the same Society to the very narrow bounds of only sixty Members; yet by other letters,
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in like manner *sub plumbo*, of the day before the Cal. of March, in the year of the Incarnation of the Lord 1543, he allowed admittance into the same Society to all such, as the Moderators thereof should think convenient or necessary to admit.

Afterwards in 1549 the same Paul our predecessor, by letters of the 15th of November, in like form of a Brief, bestowed many and very ample privileges on the same Society; and amongst these an Indult (which he had before given to the Generals of the said Society) to admit twenty Priests, as *spiritual Coadjutors*, and to impart to them the same faculties, privileges, and authority, as the professed Members enjoyed, which he appointed and ordered to be extended, without any limited number, to any others, whom the said Generals should think proper subjects; and moreover he exempted and withdrew the Society itself, all its members, and persons, and possessions whatever, from all superiority, jurisdiction and dominion of whatever Ordinaries, and took them under his own protection, and that of the Apostolic See.

Nor was the munificence and liberality of the rest of our predecessors less towards this Society. For it is well known that Julius III. Paul IV. Pius IV. and V. Gregory XIII. Sixtus V. Urban VIII. and other Roman Pontiffs of venerable memory either confirmed, or enlarged, or clearly explained whatever privileges had already been granted to the same Society.

But it plainly appears from the tenor itself, and the very words of these Apostolical Constitutions, that there sprung up in this Society, almost from its beginning, various seeds of discord and dissensions, not only among the members thereof, but between them and other Regular Orders, the Secular Clergy, the Academies, Universities, the public Schools, and even with the Princes themselves, in whose territories the Society had been admitted; and that the subject of these dissensions and disputes sometimes regarded the tendency and nature

of the vows they made, the time of admitting the Members to take their vows, the power of expelling the Members, of promoting the said members to holy orders without a competent provision, and without making their solemn vows, contrary to the decrees of the Council of Trent, and those of Pius V. of holy memory, our predecessor. Sometimes they regarded the absolute power, which the General of the same Society challenged to himself, and other points respecting the government of the Society: at other times they regarded different points of doctrine, their schools, exemptions and privileges, which the Ordinaries, and other persons in office, both ecclesiastical and secular, pretended were prejudicial to their jurisdiction and rights. Lastly, there were not wanting very heavy accusations brought against the same Members of this Society, which caused no small disturbance to the peace and tranquillity of Christendom.

Hence arose many complaints against the Society, which were strengthened moreover by the authority of some Princes, and transmitted in memorials to Paul IV. Pius V. and Sixtus V. our predecessors, of respectable memory. Among these was Philip II. of illustrious memory, his Catholic Majesty, King of Spain, who took care to lay before the same Sixtus V. our predecessor, not only the very weighty reasons, which made a strong impression on his own mind, but the loud complaints he had received from the Inquisitors of Spain against the immoderate privileges of the Society, and its form of government, and other sources of contention, which were confirmed even by some of the Members of the Society itself, persons most respectable for their learning and piety: and he treated with the same Pontiff about ordering and appointing an Apostolical Visitation of the Society.

The same Sixtus V. our predecessor, consented to these requests and desires of King Philip, as he saw them grounded on the greatest justice, and made choice, for

for the charge of Apostolical Visitor, of a Bishop in the greatest esteem with all for his virtue and learning; and moreover appointed a Congregation of some Cardinals of the Holy Roman Church to employ themselves in carrying on that affair with the greatest assiduity. But the said Sixtus V. our predecessor, being taken off by an untimely death, the salutary design, formed by him, dropped, and was without any effect. And when Pope Gregory XIV. of happy memory, was raised to the supreme Apostolic dignity, he by his letters *sub plumbo* of the 4th of the Calends of July, in the year of the Incarnation of the Lord 1591, approved of anew, in the most ample manner, the Institute of the Society; and ordered, that whatever privileges had been granted the Society by his predecessors, should be considered as ratified and confirmed; and that one in the most particular manner, by which it was provided, that the Members of the Society might be expelled therefrom, and sent away, without any form of Law, to wit, without any previous inquest taken, without any writings drawn up, without observing any order of judgment, without making use of any formality of words, even such as are substantial, considering only the truth of the fact, the fault committed, or solely a reasonable motive for so proceeding, attending to persons or other circumstances. He moreover enjoined a profound silence; and forbade chiefly under pain of excommunication *late sententie*, any one to presume to attack directly or indirectly the Institute, Constitutions, or Decrees of the said Society, or to procure any alteration in any manner therein. He however left a right for every one of signifying and proposing to himself alone, or to the Roman Pontiffs for the time being, his successors, either immediately, or by the Legates of the Apostolic See, or the Nuncios thereof, whatever might be judged proper to add, diminish, or alter.

But so far was all this from being sufficient to allay the noise and complaints against the Society, that on

the contrary very disagreeable disputes increased almost over the whole world about the Doctrine of the Society, which very many represented as contrary to the Orthodox Faith, and Morals; and dissensions among themselves, and with others, grew still warmer; and accusations, particularly of too great a greediness of temporal possessions, became more frequent. Hence sprung both those disturbances sufficiently known to all, which caused such grief to the Apostolic See, and the resolutions taken by some particular Princes against the Society. The consequence of this was, that when the same Society was going to obtain a new Confirmation of its Institute and Privileges from Pope Paul V. of happy memory, our Predecessor, it was forced to beg of him, that he would be pleased to ratify and confirm by his Authority some Regulations published in the fifth general Congregation, and copied word for word in his letter *sub plumbo* published on that occasion the day before the Nones of September, in the year of the Incarnation of the Lord 1606, in which Decrees it is expressly said, that the disputes and disturbances among the Members themselves, and the complaints and appeals of others against the Society, had forced the Members thereof in a general Assembly to enact the following decree. "As our Society, which was raised
 "by the Lord for the propagation of the faith and
 "the gaining of souls, may happily arrive, with advantage to the Church, and the edification of our
 "Neighbour, at the end it proposed to itself, by the
 "particular Ministries of its Institute, which are spiritual Arms; so would it prevent these good effects,
 "and expose itself to the greatest dangers, did it meddle with things of this world, or Politics, or what
 "concerns Government. Therefore was it most wisely
 "ordained by our Forefathers, that as we militate to
 "God, we should not entangle ourselves with things
 "quite abhorrent to our profession. But as our Order (perhaps through the fault of some individuals,
 "or

"or from ambition and an indiscreet zeal) is in bad
 "repute, in these very dangerous times, in many places,
 "and with various Princes, whose affection and love
 "our Father Ignatius, of blessed Memory, thought
 "the service of God required we should preserve; and
 "as in other respects the good odour of Christ is
 "necessary to produce fruit, the Congregation hath
 "judged that we ought to abstain from all appearance
 "of evil, and stop, as far as may be, all complaints,
 "though arising even from false suspicions. Where-
 "fore by this present decree all our Members are strictly
 "forbidden to intermeddle, in any manner, in public
 "affairs of this nature, though invited and solicited
 "thereto, or through intreaties and persuasion to de-
 "part from the Institute. Moreover it recommended
 "to the Fathers Definitors, that they would pitch
 "upon and point out, by whatever more efficacious
 "means, if need were, an effectual remedy to this evil."

It was with the greatest grief of mind that we
 have observed neither the aforesaid remedies, nor
 many others since made use of, to have scarce any
 efficacy or force towards rooting up, and removing
 the so many, and such great disturbances, accusations
 and complaints against the so often mentioned Society;
 and that the rest of our Predecessors, Urban VIII. Cle-
 ment IX. X. XI. and XII. Alexander VII. and VIII.
 Innocent X. XI. XII. and XIII. and Benedict XIV.
 had laboured thereat, in vain, who all endeavoured to
 restore to the Church that so very much wished for
 peace and tranquility by the many salutary Constitu-
 tions published respecting both worldly traffic (which
 they ought not to have followed) carried on in the sa-
 cred Missions, or on occasion of them; as likewise re-
 specting the grievous dissensions and disputes, warmly
 raised by the Society, with the Ordinaries, the Regu-
 lar Orders, Pious Foundations, and Communities of
 every kind in *Europe, Asia, and America*, not without
 the great ruin of souls, and the amazement of whole

nations; as also respecting the interpretation and frequent use, in many places, of certain Heathenish rites, while such as the Universal Church had justly approved of, were laid aside: or respecting the use and interpretation of those Opinions, which the Apostolic See justly proscribed as scandalous, and evidently pernicious to sound morality; as also respecting other points of truly the greatest moment, and extremely necessary to the preservation of the purity and integrity of the Christian faith, and from which in this our age, as well as in the last, very many prejudices and inconveniences have flown, to wit, Riots and Tumults in some Catholic Countries; persecutions of the Church in some Provinces of *Asia* and *Europe*. Lastly great grief was occasioned hereby to our Predecessors, and among the rest to Innocent XI. of pious memory, who, being forced to it by necessity, went so far, as to forbid the Society to admit the Novices to take the habit; as also to Innocent XIII. who was obliged to threaten the Society with the same punishment; and lastly to Pope Benedict XIV. of venerable memory, who thought it necessary to appoint an Apostolical Visitation of the Houses and Colleges in the dominions of our beloved Son in Christ, the most Faithful King of *Portugal* and *Algarve*. The late Apostolic Letters of Clement XIII. our immediate Predecessor of happy memory, in which the Institute of the Society of *Jesus* is greatly commended, and again approved of, being rather extorted from him, than obtained, (to use the words of Gregory X. our Predecessor in the forementioned General Council of *Lyons*) were far from bringing any comfort to the Apostolic Sec, help to the Society, or good to Christendom.

After so many, and such great storms and bitter tempests, every good man hoped the time would come; in which that most desirable day would shine forth, that was to bring with it tranquility and plenty of peace. But while the same Clement XIII. our Predecessor,

cessor, presided in the Chair of *Peter*, the times became more difficult and troublesome than before. For as the cries and complaints against the aforesaid Society daily increased; as moreover some very dangerous seditions, tumults, dissensions, and scandals arose in some places, which weakening, and entirely breaking the bond of Christian Charity, inflamed the minds of the faithful with party zeal, hatred and enmity, things were brought to so critical and dangerous a situation, that those very Princes, whose ancient affection for, and liberality towards the Society, as descending to them by inheritance from their ancestors, was much commended by almost the tongues of all (I mean our most beloved sons in Christ, the Kings of *France*, *Spain*, *Portugal*, and the *Two Sicilies*) were forced to send away and drive out of their Kingdoms, Territories, and Provinces the members thereof; looking upon this as the last remedy to so many evils, and absolutely necessary to prevent the Christian People from falling on, exasperating and tearing to pieces each other in the very bosom of our Holy Mother the Church.

But as our aforesaid most beloved sons in Christ were fully persuaded, that this remedy would not be permanent, nor adequate to the reconciliation of the Christian World, unless the Society itself was to be totally extinguished, and entirely suppressed; they therefore made known their desires and pleasure to the aforesaid Clement XIII. our Predecessor, and with all the authority they had, they demanded with intreaties and conjoint vows, that he would most providently consult the perpetual security of their respective subjects, and the good of the universal Church of Christ, by that most efficacious of all methods. However the death of that Pontiff, which no one expected, put a stop to this business, and totally prevented its execution. Hence we were no sooner placed, by the appointment of divine mercy, in the same Chair of *Peter*, but the same intreaties, requests, and vows were laid before us, to

which many Bishops, and persons very conspicuous for their dignity, learning and religion joined their desires and sentiments.

But in order to take the safest course in an affair of such weight, and great moment, we judged a length of time necessary not only to enable us to make a diligent enquiry, maturely to weight and determine with the greatest caution, but moreover that we might with many sighs, and continual prayer, beg aid and assistance from the Father of lights; in which we also frequently took care to procure help from God by the prayers of all the faithful, and by acts of piety. We were among other points desirous of enquiring thoroughly, what grounds there were for an opinion that had prevailed amongst very many, viz. that the Religious Order of the Clerks of the Society of *Jesus* had, in some solemn manner, been approved of, and confirmed by the Council of *Trent*; and we found nothing treated of with regard to that Society in the said Council, only this, that it was excepted out of that general decree, in which it was ordained, that, in all other Religious Orders, when the time of the Noviceship was expired, the Novices that were found fit, should be admitted to their profession, or sent out of the Monastery. "Wherefore the same holy Synod (Sess. 25. c. 16. de Regular.) declared it had no intention to settle any thing new, or restrain the aforesaid Order of Clerks of the Society of *Jesus*, from serving the Lord and his Church, according to their pious Institute approved of by the Apostolic See."

Having therefore employed so many, and such necessary means, assisted also, as we trust, by the presence and inspiration of the Holy Ghost, forced thereto moreover by the necessity of our office, by which we are obliged, as far as our strength allows, to conciliate, cherish, and strengthen the tranquility of Christendom, and to remove entirely whatever may be the least prejudice thereto; and as we have moreover, after atten-

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tive consideration, seen that the aforesaid Society of *Jesuits* can no longer produce those most plentiful, and ample fruits, for which it was instituted at first, and approved by so many of our Predecessors, and endowed with very many privileges; nay that any true or lasting peace can scarce, or even not possibly, be restored to the Church, while that society subsists; being influenced therefore by these weighty reasons, and urged by other motives, which both the laws of prudence and the good government of the whole Church furnish us with, and which we keep deeply impressed on our minds, treading in the steps of the same predecessors of ours, and especially of the before-mentioned Gregory X. in the General Council of *Lyons*; and as the Society in question, both by the nature of its Institute and Privileges, is annumerated to the Mendicant Orders; after mature deliberation, out of our certain knowledge and plenitude of power, we do extinguish and suppress the often-mentioned Society: We take away and abrogate all and singular its Offices, Ministries and Administrations, Houses, Schools, Colleges, Hospitals, Lands, and whatever places, in whatever Province, Kingdom, or Territories they be, and in whatever manner they belong to it; its Statutes, Rules, Customs, Decrees, Constitutions, even though confirmed by oath, or by the Apostolic See, or any other way; as also all and singular its Privileges and Indults, general or particular, the tenor of which we will have taken to be as fully and sufficiently expressed in these present, as if they had been inserted word for word, in whatever form, irritating clauses, and with whatever sanctions, and decrees they may have been conceived. And we therefore declare all and whatever authority of the *General*, *Provincials*, *Visitors*, and of all whatever other superiors of the said Society, both in spirituals and temporals, to be for ever annulled, and totally extinguished; and that same jurisdiction and authority we totally and in every manner transfer to the respective Ordinaries, accord-

according to the form, cases and persons, and under these conditions we shall explain below; forbidding, as we by these present do forbid, any one hereafter being received into the said Society, and admitted to the habit and Noviceship; and that those who have heretofore been received, neither may nor can be admitted to the profession of the simple or solemn vows, under pain of nullity of the admission and profession, and other penalties at our pleasure. We moreover will order, and command, that those who are now actually in their Noviceship, be directly, on the spot, immediately and effectually dismissed; and we in like manner expressly forbid any, who have made their simple vows, and have not as yet taken any of the Holy Orders, to be admitted to the higher Orders under the title or pretence of a profession already made in the Society, or of the privileges granted to the said Society, contrary to the Decrees of the Council of *Trent*.

And whereas our aim is, that while we consult the advantage of the church, and the quiet of nations, we should also endeavour to afford comfort and aid to each individual or member of that said Order (every one of whom, in their individual capacity, we love with a paternal affection in the Lord) that being freed from all the contentions, disagreements and afflictions, with which they have hitherto been troubled, they may with more fruit cultivate the vineyard of the Lord, and contribute more abundantly to the salvation of souls; we therefore decree and ordain, that such of the companions who have only made their simple vows, and have not as yet taken holy orders, being now freed from every bond of their simple vows, do, without fail, quit the Houses and Colleges of the said Society, in order to embrace that way of life, which each of them shall judge in the Lord most agreeable to his calling, strength and conscience, and that within a space of time to be prescribed by the Ordinaries, sufficient to find out some employment or office, or some kind friend to take him into

into his house, provided this space of time be not longer than a year to be reckoned from the date hereof: since, according to the privileges of the Society, these might formerly have been dismissed, without any other cause, than what the Superiors thought agreeable to prudence and circumstances, without any previous citation, without any writings drawn up, or any form of law observed.

We allow all the Companions, who have been promoted to holy orders, and we empower them, to quit the same Houses or Colleges of the Society, either in order to enter some one of the Regular Orders approved of by the Apostolic See, wherein they must fulfil the time of Noviceship prescribed by the Council of Trent, if they have made only their simple vows in the Society; but if they have made their solemn vows, they shall stay only six complete months in the Noviciate, in which point we kindly dispense with them; or they may remain in the world like Priests, or Secular Clerks, under an entire obedience, in every respect, to the Ordinaries of the Dioceses where they shall settle: decreeing moreover that some competent stipend be allowed those, who thus stay in the world, till they are otherwise provided for, out of the revenues of the House or College where they stayed, regard being had both to the revenues of the House, and the expences annexed to the same.

As to those of the professed, now in holy orders, who either through fear of not being able to subsist decently for want of, or through the shortness of their allowance, or because they have not a place to settle in, or by reason of old age, want of health, or any other just and weighty cause, do not think it convenient to quit the Houses or Colleges of the Society, they may remain therein; but on this condition, that they have nothing to do with the management of the aforesaid House or College, wear no other dress but that of the Secular Clergy, and that they live entirely subject to the

the Ordinary of the place: but we strictly forbid the substituting of others in the place of those who die; the acquiring anew any house or place, agreeably to the decrees of the Council of Lyons; the alienating moreover of the houses, effects or funds which they actually possess. They may moreover be gathered together in one or more houses, according to the number of the Companions that shall remain, so that the houses that become vacant, may be converted to such pious uses, as, according to circumstances of time and place, shall appear most agreeable to the sacred canons, the will of the founders, the promotion of the divine worship, the salvation of souls, and the public good. In the mean time a person of the Secular Clergy, a man of prudence and a good life, shall preside over the government of the said houses, the very name of the Society being entirely abolished and suppressed.

We declare moreover the individuals of the aforesaid Society, in all those provinces from whence they are found to be already expelled, included in this general suppression of the Society; and therefore our will is, that the aforesaid expelled Members, although they are and be promoted to the higher Orders (unless they enter some other Religious Order) be *ipso facto* reduced to the state of Secular Priests and Clerks, under a total subjection to their respective Ordinaries.

If the Ordinaries shall find the necessary virtue, learning and purity of morals, in those that shall, by virtue of these our present letters, pass over from the regular institute of the Society of Jesus to the state of Secular Priests, they may either grant or refuse them, according to their own judgment, faculty to hear the confessions of the faithful in the Sacrament of Penance, or preach in public to the people, without which leave in writing none of them shall presume to perform the said functions. But the Bishops or Ordinaries shall at no time grant this faculty, with regard to Externs; to those who shall live in the Colleges and Houses formerly

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belonging to the Society, whom we therefore lay under a perpetual Interdict of administering the Sacrament of Penance, or preaching to Externs, as our predecessor Gregory X. also forbid it in like manner in the forecited Council of Lyons. And with regard to this point, we charge the consciences of the Bishops themselves, whom we desire to remember the exact account, which they are to give to God of the sheep committed to their care; and that most tremendous judgment, with which the supreme Judge of the living and the dead threatens those in authority.

Our will is moreover, that if any of those, who heretofore professed the Institute of the Society, should follow the employment of teaching youth, or be a Master in any College or School (all of them being excluded from any share in the direction, administration or government thereof) those only be allowed and permitted to continue in the employment of teaching, who shew some signs of good to be hoped from their labours, and provided they manifest an aversion to those disputes and points of doctrine, which are apt to breed and cause very great disturbances and inconveniences, either on account of their looseness in morals, or their being frivolous and to no purpose. Nor shall any, at any time, be admitted to the employment of teaching, or permitted to continue their labour therein, if they be actually engaged in it, who shall not use all their endeavours to preserve the peace of the schools, and the public tranquillity.

As to what regards the sacred Missions, (with respect to which our will is, that whatever we have ordered concerning the Suppression of the Society, should be understood also of them) we reserve to ourselves the appointing such means, as may, with more ease and strength, advance and procure the conversion of Infidels, and the allaying of dissensions.

All privileges whatever, and statutes of the often-mentioned Society, being now annulled and totally abolished,

abolished, as above, we declare the Members thereof, as soon as they shall have left the Houses and Colleges of the Society, and shall be reduced to the state of secular Clerks, to be capable and qualified for obtaining, according to the decrees of the sacred Canons, and the Apostolic Constitutions, any benefices whatever, whether sine cures, or cures, offices, dignities, personages, and the like, all which they were absolutely excluded from, while they remained in the Society, by Pope Gregory XIII. of happy memory, in his letters in the like form of a Brief of the 10th of September 1584, which begin with these words: *satis superque*. We likewise allow them to receive alms for saying mass, which was also forbidden them before; and to enjoy all those graces and favours, which they never could have enjoyed as Regular Clerks of the Society of Jesus. At the same time we derogate from all and singular the faculties granted to them, either by their General or other superiors, in virtue of the privileges obtained from the Sovereign Pontiffs, such as reading heretical books, or others proscribed and condemned by the Apostolic See; or not observing the stated fast-days, or using such as are not fasting-day meats on those days; or anticipating or postponing the recital of the canonical hours, and the like, which we strictly forbid them ever to make use of again; as our intention and will is, that like Secular Priests, they regulate their method of life by the common law.

After these our present letters shall be promulgated and made known, we forbid any one presuming to suspend the execution thereof, even under colour, title or pretext of any petition, appeal, recourse, declaration or consultation of doubts, which perhaps may arise, or on any other pretext foreseen or unforeseen. For our will is, that from now, and immediately the suppression and abolition of the whole aforesaid Society, and of all its offices or employments, should take place, under pain of the greater excommunication incurred *ipso facto*, reserved to us and our successors, Roman Pon-

Pontiffs for the time being, against any one whomsoever, who shall presume to put any let, hindrance or delay to the execution of these our letters.

We order moreover, and command in virtue of holy obedience, all and singular Ecclesiastical persons, Regular or Secular, of whatever degree, dignity, quality or condition, and those in particular, who have heretofore belonged to the Society, or been reputed members thereof, not to presume to defend, impugn, write or even speak of this suppression, its causes and motives, or about the Institute, Rules, Constitutions, or form of government of the Society, or of any thing relating to this subject, without the express leave of the Roman Pontiff. And in like manner we forbid, under pain of excommunication reserved to ourselves, and the Roman Pontiffs, our successors, for the time being, all and each one, on occasion of this suppression, to affront or insult any person, much less those, who have been members of this society, by any ill usage, abuse, reproaches, or any other kind of contempt, by word of mouth, or in writing, in private or in public.

We exhort all Christian Princes to use their earnest endeavours for the full and effectual execution of these our present letters, with all that might, power, and authority, which they have received from God for the defence and protection of the holy Roman Church, and for the respect they bear to the Apostolic See; as also to enact and publish, in conformity to whatever is contained in these letters, such decrees, as may entirely prevent any quarrels, contentions and disputes among the faithful, while this our will is put in execution.

Lastly, we exhort all Christians, and beseech them by the bowels of our Lord Jesus Christ, to remember that all have the same Master, who is in Heaven; all the same Redeemer, who has paid a great price for us; that all have been born again by the laver of water in the word of life, and appointed sons of God, and co-heirs

heirs with Christ; all fed with the same food of the Catholic doctrine and the divine word; lastly that all are one body in Christ, and each members one of another; and that hence it necessarily follows, that all, being united by the common band of charity, should be at peace with all men, and to owe no one any thing, but to love one another; for he that loveth his neighbour, hath fulfilled the law; pursuing with the greatest hatred whatever gives offence, all disagreements, quarrels, treachery, and other things of the like nature, contrived and invented by the old enemy of mankind, and raised up by him to disturb the Catholic Church, and hinder the eternal salvation of the faithful, under that most fallacious title and pretence of schools and opinions, or even christian perfection. Let all then strive, with their whole might, to acquire that true and sincere wisdom, of which St. James writes thus in his Canonical Epistle, ch. iii. 13. "Who is a
"wise man and endued with knowledge among you?
"Let him shew by his good conversation his work in
"the meekness of wisdom. But if you have bitter zeal,
"and there be contentions in your hearts, glory not,
"and be not liars against the truth. For this is not
"wisdom descending from above: but earthly, sensual,
"devilish. For where envying and contention is, there
"is inconstancy and every evil work. But the wisdom
"that is from above, first indeed is chaste, then peace-
"able, modest, easy to be persuaded, consenting to
"good, full of mercy and good fruits, without judg-
"ing, without envy. And the fruit of peace is sown
"in peace to them that make peace."

We moreover decree, that these our present letters shall at no time ever be found fault with, impugned, invalidated, examined over again, called in question or in doubt, or reduced to the terms of law; by reason that the Superiors and other Religious of the often-mentioned Society, or others whosoever having, or pretending to have any interest in the premises, did
not

not consent thereto, nor were called thereto or heard; nor for any vice of subreption, obreption, nullity, or for defect of our intention, or any other defect, however great, unthought of, and substantial; or because that in the premisses, or any of them, the solemnities or whatever other things to be observed and done, were not observed; or on any other head resulting from law, or any custom, although included in the body of the law, or even of enormous, most enormous or total lesion, or any other pretext, occasion or cause, however just, reasonable, and privileged, even such as should be necessarily expressed for the validity of the effect of the premisses; nor shall ever any remedy of restitution in full, opening the mouth, bringing back to the method or terms of law, or any other remedy of right, fact, grace or justice be obtained against these; or however granted, no one shall make use or avail himself thereof in judgment or out of judgment; but that these present are and ever shall be valid, firm and effectual, and have and obtain their full and entire effect, and be inviolably observed by all and each whom they regard now, or any way shall regard hereafter.

And thus and not otherwise, in all and each of the premisses, do we appoint judgment and sentence to be given by whatever Judges, Ordinaries or Delegates, even the Auditors of the Causes of the Apostolic Palace, and the Cardinals of the holy Roman Church, even Legates à Latere, and Nuncios of the Apostolic See, and others with whatever authority now invested, or to be invested with hereafter, in whatever cause or instance, taking from them and every of them whatever power and authority of judging or interpreting otherwise; and if any thing is otherwise attempted by any one, by whatever authority, wittingly or through ignorance, shall be null and void.

And this notwithstanding any Apostolical Constitutions and Ordinances published even in General Councils, and as far as need be, our own rule *de non tol-*

Iendo jure quaesito, as also the statutes and customs of the often-mentioned Society, its houses, colleges, and churches, even strengthened by Oath, Apostolical Confirmation, or any other means of permanency, as also privileges, indults and apostolic letters granted, confirmed, and renewed to the said Society, and its Superiors, Religious and Individuals, under whatever tenor and form, and with whatever derogatories of derogatories, and even annulling decrees, even out of like motive, even in a Consistory or any other manner. From all and each of which, and whatever is contrary hereto, we specially and expressly derogate to the effect of these premisses, they in other effects being to remain in force, although for their sufficient derogation special, express and particular mention thereof, and of their tenor ought to have been made word for word, and not by general clauses importing the same, whatever other manner of expressing them, or peculiar form ought to have been observed, looking on the tenor of all and each thereof as fully and sufficiently expressed, as if they had been inserted word for word, without any omission, or expressed in the form usually observed therein. Our will also is, that the same credit in judgment and out of judgment be given to the copies of these present, even printed, signed by any public Notary, and ratified by the seal of any person in Ecclesiastical Dignity, which would be given to these present, if they were presented or shewn.

Given at Rome, at S. Mary Major, under the Fisherman's Ring, the 21st day of July, 1773, the 5th year of our Pontificate.

A. Card. Nigroni.

Rome, 1773.

From the printing-office of the Rev. Apostolic Chamber.

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F I N I S.

And, for the sake of the Statutes and customs of the often-mentioned Society, its houses, colleges, and churches, even strengthened by Oath, Apostolical Confirmation, or otherwise, as also

P. 62. l. 3. For Monino read Molino.

P. 96. l. 8. For ABBANI read ALBANI.

P. 121. l. 9. After *Macedonio*, add: Secretary, and the Prelate *Alfani*.

and, with whatever derogations of derogations, and even annulling decrees, even out of the motive, even in a Confraternity or any other manner. From all and each of which, and whatever is contrary hereto, we specially and expressly derogate to the effect of these promises, they in other effects being to remain in force, although for their sufficient derogation special, express, and particular mention thereof, and of their tenor ought to have been made word for word, and not by general clauses importing the same, whatever other manner of expressing them, or peculiar form ought to have been observed, looking on the tenor of all and each thereof as fully and sufficiently expressed, as if they had been inserted word for word, without any omission, or expressed in the form usually observed therein. Our will also is, that the same copies in judgment and out of judgment be given to the copies of these prelates, even printed, signed by any public Notary, and ratified by the seal of any person in Ecclesiastical Dignity, which would be given to these prelates, if they were presented or shown.

Given at Rome, at S. Mary Major, under the Fisherman's Ring, the 21st day of July, 1773, the 5th year of our Pontificate.

A. Card. Nigroni.

Rome, 1773.

From the printing-office of the Rev. Apostolic Chamberlain.